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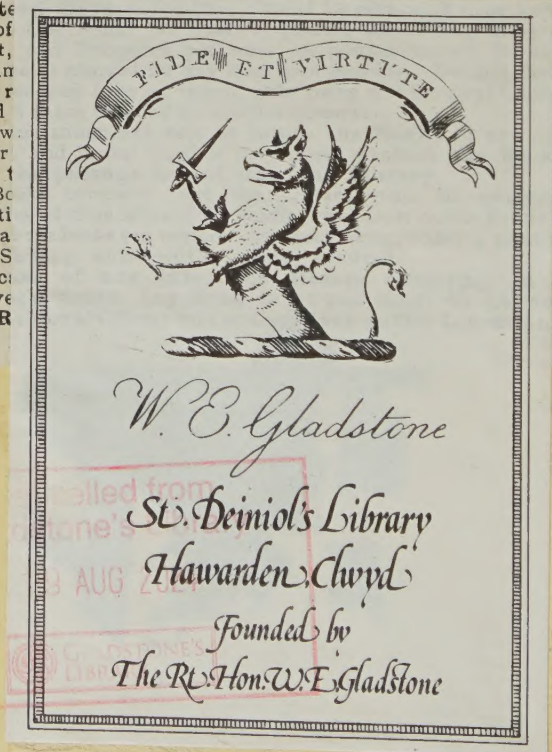

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THE BIBLE OF JESUS

AN INQUIRY INTO HIS USE OF THE OLD TESTAMENT

THE BIBLE OF JESUS:

AN INQUIRY INTO HIS USE OF THE OLD TESTAMENT

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W. M. GRANT, M.A., D.D.

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11.AUG.1927

First Published . . . 1927

MADE AND PRINTED IN GREAT BRITAIN BY
THE ABERDEEN UNIVERSITY PRESS, ABERDEEN

PREFACE

THIS inquiry concerning the Bible of Jesus had its origin in a series of lectures to a Bible School of Study, which the author was invited to give. The Committee in charge of the school felt that the time was opportune for a plain and careful statement of the relation of Jesus to the Old Testament and His use of it by quotation, fulfilment, and criticism. That such an inquiry is needed there can be no doubt, for in recent years a twofold drift in Bible study has been in progress, leading, in one direction, away from the Old Testament which has been regarded as superseded by the

New; and, as one extreme begets its contrary, there has been, on the other hand, a drift to a mechanical and narrow view of the Scriptures which has given rise to acute controversies in English-speaking lands, and has created very serious problems of its own for all who love and value the Bible. Such have been the unhappy influences both of an extreme Modernism, and of a Fundamentalism equally culpable and extreme. But to approach the Old Testament after the manner of Jesus has been the endeavour of the present writer. In simple, non-technical language he hopes to avoid the twin rocks of offence. During the preparation of this little book he has had the valued counsel of Principal Cairns, D.D., of Prof J. A. Selbie, D.D., and Prof. J. A. Robertson, D.D., who have read and criticised the several chapters; and he may, perhaps, be allowed to add that the book has been typed and revised in MS. and in proof by his son,

Rev. W. M. Grant, B.D., who has verified the references to the wide range of apocryphal and apocalyptic literature which are found in the Bible of Jesus.

W. M. GRANT.

DRUMOAK, 1927.

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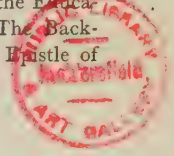

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INTRODUCTION

TIME and again a fierce light has been turned on the Old Testament not only in literary criticism but in respect of its value to the Christian Religion. It is not now the question, Have we still an Old Testament? but, Can we use it in its length and breadth? Ought we to regard it as an infallible instrument of Divine revelation? This is one of the frontiers between Fundamentalism and Modernism. The issue is also bound up (as it was sure to be) with the New Testament's valuation of the older Book, and especially in its use by our Lord. That He appealed to it by quotation, and found in it a sanction for Himself and His mission, is

abundantly clear from its pages. But how far this carries us has been a vexed question in the schools of thought already referred to. Did Jesus by His use and allusions pronounce an infallible verdict not only on the spirit of the Old Testament (which few will doubt), but also on its form and letter ? Hence the question which these pages discuss.

We shall endeavour to make clear the attitude of Jesus to the Old Testament ; His knowledge of it, and how that was acquired ; and the wealth and quality of His quotation. Rising out of this we may hope to find some light and guidance on that central mystery of His Person which we call the Self-consciousness of Jesus. *A priori* statements on the Personality of Jesus are so often limited by psychological and philosophical prepossessions that they carry us only a little way forward, but when we consider His use of the Old Testament,

the elective affinities He showed in certain aspects of this use, and His discrimination and entirely original way of quoting it, we are led to ask, Can we approach nearer the real Jesus, as He dwelt alone with Himself, or discussed with His contemporaries the religious questions of His day ?

It is accepted that our Lord went to the Old Testament for the essence of His teaching and all external influences, whether Hellenistic or Essene, have been ruled out. It was to the Old Testament that He went for His doctrine of God and of man ; He found in the spiritual teaching of the prophets a mirror of His mission, and He claimed that He came to fulfil the Scriptures. In a wide range of quotation, allusion, and echo He gathered the wealth of the Book into His speech and appealed to the religious experience of the Hebrew Cloud of Witnesses for the illustration and confirmation of His message.

The following pages are an attempt to appreciate the value of all this for the portrait of Jesus as He revealed Himself; but they also point to a special view of our Lord's attitude to the older Revelation which came to the Hebrew people "in many parts and many modes." Jesus and the Old Testament, Jesus as a Bible reader and student of the Scripture. How did He use it? What did He look for in its pages? We shall seek to show that His method had a distinction and originality which were all His own, when even the common people observed that He taught with authority and not as the Scribes; He followed the spirit and not the letter of Scripture.

The opening chapter introduces the subject with a summary statement of the position of the Old Testament in the Early Church; the attack made upon it by Marcion in the interest of a one-sided Paulinism; and, thereafter, the interpretation of

Scripture, first by allegory, and then by the Historic Method which we claim to be akin to that of the Master Himself. The inquiry proceeds to investigate the steps by which our Lord obtained His knowledge of Scripture, in the home, the school, and the synagogue; this we have called *The Education of Jesus*.

But there is a strong presumption that Jesus found His message not only in the accepted and canonical Scriptures, but also in the Apocrypha and Apocalypses with which His contemporaries were familiar. For, among the books which influenced Him we shall have to include those "Books for the People" which were read and esteemed by the choice spirits of the later Judaism. The endeavour has been made to express that indebtedness in the figure of *A Book-shelf in Nazareth* containing the Bible of Jesus. But this involves an examination of the idea that is central in the

mission of our Lord, *viz.* the Kingdom of God, and His conception of the Messianic Office. Which Messiah did He claim to be ?

At a time like the present, when Apocalyptic finds such a large place in moulding the career of Jesus, the question must be faced, Was He the master or the servant of these ideas ? Was He hurried and carried away by them, or did He merely take them as accepted moulds of religious thought, that He had to use in His approach to His audience, but into which He poured a spirit that transmuted and transformed them ? Our study will come to its goal in the chapters which reveal Jesus as the critic of the Old Testament, of the Laws and Institutions embodied in the Temple and Sacrifice, and in the social and ethical code of Judaism.

A closing word points to the significance of these lines of approach ; they lead us to a portrait of Jesus as seen by His contemporaries, and by us in the sunlight of

the Gospels. We endeavour to see Jesus as a student of Scripture, who revealed the hidden depth of the earlier revelation. And in this, "He is," as has been said, "the great discoverer who had not a relative but an absolute insight. His teaching had its origin in the Old Testament, but continually transcends and transforms it, even when it reproduces the form of it" (Headlam, *Jesus Christ in History and Faith*).

THE BIBLE OF JESUS

CHAPTER I

THE INTERPRETATION AND INFLUENCE OF THE OLD TESTAMENT

The criticism and interpretation of the Old Testament are not new questions in the Christian Church. For as early as 1680 Simon, a Frenchman, began the literary criticism of the book by calling attention to the double narratives in Genesis. He was followed by Astruc who, in 1753, published his inquiry, "Conjectures on the Original Memoirs of which it appears Moses made use in composing the Book of Genesis." And these notes were but the prelude to a long series of investigations, continuing down to our own day, concerning the historical, doctrinal, and ethical backgrounds of the Hebrew Scriptures.

The problems raised by strictly literary criticism have now (we may presume) passed their acute stage, but new and more vital questions have arisen to challenge our attitude to the religious and ethical teaching of the Hebrew revelation.

In recent years this discussion has been sharpened into controversy by what is called *Fundamentalism*, with which the American churches have been gravely concerned; a discussion which has filtered also into English churches and their religious press. The contact of Christianity with Judaism has thus raised many difficulties, for the Old and the New Testament react on each other; and naturally so, since the unity of the Bible is one of purpose and substance; the books cannot be separated. This has given Fundamentalism its strength of appeal. It is not enough to rail at the movement or to speak of its adherents as living in a backwater of thought; for there may be a bigotry of breadth as well as of narrowness. It is better to try to appreciate the causes that gave rise to Fundamentalism. In essence it sprang, if we have understood it rightly, from an acute fear lest the foundations of religion should be destroyed, and from the conviction that surely there must be somewhere an infallible authority to say to us, "Thus saith the Lord." Is there anything to fall back upon which can deliver us from this overplus of fear, some certitude to reassure us concerning the religious content of the Old Testament? It is the thesis of the following pages that we may find this rock of certainty in

"The Bible of Jesus," *i.e.* in the appreciations and criticism of Scripture on which He set the seal by His own continual use. Thereby we may hope to make plain the attitude of Jesus to the Old Testament, and ascertain what He regarded as of permanent validity and worth. In that as in other respects, "Back to Christ" must be the anchor of our faith.

In this chapter we shall pass in review various stages in the appreciation of the Old Testament; and, in particular, we shall have to deal with the varying methods of interpretation to which the Church was led in its endeavours to make the entire book profitable and acceptable as an expression of the mind of Christ. This task was inevitable in face of the admitted difficulties, religious, ethical, and social, that are found in the Old Testament, and how to harmonise them with the moral leadership of Jesus has always been the problem of interpreters in different epochs of Christian progress.

First, we shall mark our Lord's intimate relation and that of the New Testament church to the older Scripture. Here we come to the quick of the matter, since there is no doubt that the essence of the teaching of Jesus is to be found in the Old Testament and, specially, that the spiritual

content of the book passed through His mind. In this connection Sir G. Adam Smith has said : " It is with Christ's Bible we have to do, the larger part of the Scriptures bequeathed to His Church. He fed His own soul with its contents, and in the great crises of His life sustained Himself upon it as upon the living and sovereign Word of God " (*Modern Criticism and the Preaching of the Old Testament*, pp. 3, 11). Harnack, also, from the side of New Testament criticism, has similarly acknowledged our indebtedness to the older Book in virtue of the impression left upon it by the Personality of Jesus ; his appreciation should be pondered : " Even its dross was changed into gold ; its hidden treasures were brought forth ; and, while the earthly and the transitory were recognised as symbols of the heavenly and eternal, there rose up a world of blessings, of holy ordinances, and of sure grace prepared by God from eternity " (*History of Dogma*, i., 42).

From the Old Testament our Lord reassured the disconsolate disciples on the Emmaus Road ; and here an interesting light is shed on Jesus as a student of the Bible when we read, " Beginning at Moses and all the prophets He expounded to them in all the Scriptures the things concerning Himself, and they said one to another, did not our

hearts burn within us while He talked with us by the way, and opened to us the Scriptures " (Luke xxiv. 27). In succeeding chapters we shall find how steadily Jesus quoted the Old Testament in appeal, confirmation, and criticism, and left His footprints for us to follow.

To the early believers also the Book was Scripture with all the word connotes—inspiration, authority, and the oracles of the living God. They went to it for the proof-texts of their faith ; and there they found their Apologetic. An indication of this may be seen in the judgment of those scholars who contend that St. Matthew's Gospel had behind it as its matrix a " Book of Testimonies," probably in Aramaic, gathered from the Old Testament to confirm and attest the Divine Mission of Jesus. In that mirror His followers saw the portrait of their Master, and in Prophet and Psalmist recognised the programme of His work and their own. Their devotions, also, fell naturally into the cadences and were moulded by the liturgical forms of the older Scripture. The Old Testament was the Bible of Jesus.

But in the second place, the Old Testament in the Greek translation (The Septuagint) not only became the evangelist of Israel scattered abroad, but prepared the way of the Lord in the coast-

lands and cities of the eastern Mediterranean. Though, for the most part, the " nations " received but coldly the ceremonial law of the Jews, in contemporary literature there is abundant evidence of the impression made by the prophetical and devotional culture of this sacred book ; its ethic and spiritual impulse were eagerly welcomed as the light of heaven ; and preachers found that by it doors of access could be opened into the soul of the pagan world. Paul, Barnabas, and Apollos had the way prepared both for their apologetic and their evangelism, because they had a forerunner in the inspired book of the Hebrews. In view of this, we may ask with Harnack, " The Old Testament itself could not have convinced the Greek and the Roman world. But the converse question might perhaps be raised as to what results the Gospel would have had in that world without its union with the Old Testament ? " (*op. cit.*, i., 43). Its simplicity, human interest and variety spoke to the heart of the people. The incomparable stories tinged with the heart's blood of an earlier and less jaded time, the appeal of personality and character were new things in a world that had lost its spring. Indeed, for its charm and world-view, the Old Testament in religion is like Herodotus in history, *dulcis, et can-*

didus, et fusus : sweet, honest, and various in its travels into the realms of gold. Nor did it disdain imagination and dramatic personification as forms in which the Highest might reveal Himself. Such was the use, the early and favourable estimate of the Old Testament in the apostolic and sub-apostolic age.

But with Marcion, and the rise of Gnosticism, the situation changed for the worse. That earliest of heresies, and Marcion in particular (though in certain aspects of thought he was not Gnostic), did not favour the Old Testament. This remarkable personality (A.D. 139-170) was a wealthy ship-owner of Pontus, and, notwithstanding Polycarp's designation of him as " the first-born of Satan," he should be accepted as a man of intense spirituality with a fervid love of the doctrines of grace and all that Paulinism stood for, in its antithesis between law and gospel, works and grace, flesh and spirit. Carried away to extremes, however, by the Apostle's polemic against legal religion, Marcion had come to suspect everything in the earlier revelation as " Hebrew old clothes," and, abhorring its Judaism, Marcion rejected it and its World-Maker, whom he held to be distinct from and inferior to the God and Father of our Lord Jesus Christ. We need not now dwell on the

tenets of Marcionism since we are concerned here only with his attitude to the Old Testament. He did not allegorise the book, as the Rabbis and early Christians were wont to do, but took it in its literal sense, refusing every allegorical interpretation. But he placed it in complete contrast to the Gospel ; and " its God was stern justice, and therefore anger, contentiousness and unmercifulness." The object Marcion had in view was to liberate Christianity from the Old Testament. The false antithesis between the so-called " Just God " of Judaism and the " Good God " of pure Christianity originated with him who became one of the earliest critics of the Hebrew revelation. His heresy has now only an after-shine of interest, reflected perhaps, in the theistic position of J. S. Mill, and more recently in H. G. Wells' imagination of the toiling God, who works with an intractable material out of which He evolves a creation only as good as He can make it from the indifferent world-stuff at His disposal.

But for our subject—the interpretation of the Old Testament—Marcion is of account chiefly for his dangerous influence on the exegesis of second-century Christianity. His book, *The Antitheses*, practically forced the Church further, and definitely along the path of allegory, to which

more than the first steps had already been taken. In fact, both the later Judaism and early Christianity had always allegorised the Scripture in the praiseworthy endeavour to extract a religious meaning from the most sterile-looking incidents and texts. Paul also in reversion to Rabbinical type has his allegories of the desert rock which is Christ, of Hagar, and other historical illustrations which he pressed into the service of religion. That method of course had its good side in the interests of edification. It was also a corrective to the worship of the letter, and shows us, what we often forget, how freely the Early Church was accustomed to handle the Old Testament.

But Marcion and his drastic criticism were only symptoms of the uneasiness and restiveness among earnest believers, concerning the less spiritual parts of the Old Testament, its moral difficulties, and obsolete moods of faith. His method of " thorough " was to cut the knot of the difficulty by rejecting the book altogether. But since the Church could not separate itself from its historical base the problem still remained, and for a solution interpreters were led further along the perilous slope of allegory.

In Origen of Alexandria (born A.D. 135) a consistent and well-ordered process of interpretation

appeared. In his book, *First Principles*, he taught the church the system of exegesis usually associated with his name ; every Scripture, he said, had three meanings—(1) the historical and grammatical, (2) the moral, (3) the spiritual. The first was the food of beginners only, milk for babes ; but by the third rule the mature Christian was taught " to spiritualise " any text that caused him a difficulty. Thus under one or other of these principles of interpretation, the unlikeliest passages might be made to speak as a good Christian should. This method of exegesis lasted for centuries, and if rumour be true, may still be found in lively exercise here and there in the churches. Though allegorising had its good side in the attempt to give values to every part of Scripture, and make all profitable for Christian use, yet it brought in its train serious disadvantages ; it was artificial and unreal, and wrested Scripture from its primary intention ; it opened the door to fanciful interpretations by which any verse might serve as a peg merely on which to hang various aspects of truth ; the text which became a motto, and often something less, might mean anything or everything according to the personal estimate or idiosyncrasy of its expositor. Each of us has vivid memories of these fanciful interpretations. In early times,

when men knew no better, this method might be used in all good faith, as is yet done in certain circles. But it is not worthy of Scripture, nor does it commend the Bible to thinking and sensible men. Another way had to be found more in harmony with the honest and straightforward note in Holy Scripture.

The solution which eluded both Marcion and Origen has been found in what is called the Historic Method ; every Scripture speaks first to its own age, and not to any far-off time ; it is the Word to living men in the trials and problems of their own generation. But since every heart is human and similar in its duty and its goal, so the heart of one man answers to every man. Sin, sorrow, salvation, do not vary with the changing years ; human need with its feeling for the sufficiency of God is unchanged and unchangeable, and the message of old time, through the witnessing Spirit, will attest itself Divine in the heart of every passing season and religious condition. To receive the Bible in this temper and outlook can do nothing but enhance its value, and can take nothing from its worth and authority, for 'All the plain central truths remain, and speak for themselves and rest on their own indefeasible worth.' It is not too much to say that the Historic Method has

given us back our Old Testament. This should be remembered by men who say they are miserable over the Higher Criticism with its new views as to dates and authorship, and its new methods of interpretation. These, the late Principal Denney contends, do not touch the religious value of the Bible, for "The Word of God infallibly carries God's power to save men's souls. That is the only infallibility I care for. Authority is not authorship" (*Address to the Assembly of the Free Church of Scotland*, 1891).

These views lead us to a further consideration. We have seen that we cannot accept Marcion's way of dealing with the difficulties of the Old Testament. For how difficult and almost impossible it would be to understand Christianity apart from the soil out of which it sprang; as Dr. Deissmann, in his discussion of the relationship between the Testaments, has said, "Between the Old and the New, there is nowhere an unbridgable gulf. Those who hope to separate the Gospel entirely from the Old Testament are cutting the vine away from its roots. *Novum Testamentum in Vetere latet*, the New Testament lies hidden in the Old" (*The Religion of Jesus and the Faith of Paul*, p. 70). We cannot break the bundle of life. But neither, in reverence for Scripture, can we adopt the three-

fold sense of Origen, which has been a heavy dead-weight that reasonable men refuse to bear. The Bible must be interpreted according to the canons which apply to any other book.

It is the thesis of these pages that, in essentials, this is the method of Jesus in His reading of the Bible. We shall seek to show how His usage, in quotation and reference, not only avoids allegorical interpretation, but is quite unique in the New Testament, and different even from that of the evangelists who report His words, sometimes without understanding them. For He handles Scripture not by traditional prepossession, formalism, or Rabbinical interpretation, but in a way peculiarly His own ; with the spirituality and freedom of a Son, walking at liberty in His Father's house. He heard God speaking to the fathers out of the Old Testament in the words by which men must always live. But in this Divine library He had his own preferences, a Bible within the Bible ; in certain instances He criticised the teaching of the Old Testament directly by refusal, and set it aside on His own personal authority, or indirectly by His silence. And yet the soul of the Bible, its purpose and goal, was accepted by Him as the voice of God and the Way of Life. Nor should we forget that His method was approved, and

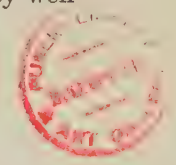
recognised as acceptable among men who heard Him interpreting, revising and criticising the inviolable book of their race; for they said "He taught with authority and not as the Scribes." We shall endeavour to show how Jesus read the Bible for the nurture of His own soul; in the controversies of His day He made constant appeal to it, and He found in its pages the essence of His teaching and the purpose of His life.

CHAPTER II

THE EDUCATION OF JESUS

We might discuss the nurture and education of Jesus from the viewpoint of the natural and the ordinary, that He was the child of His age, of His country and its conditions, religious and social, that He was just another son of the Hebrew culture, gifted indeed above all who came before or followed after, but still within the limits of the natural order. Or, we may think of Him exclusively in the manner of the great creeds, "Thou art the King of Glory, O Christ, Thou art the everlasting Son of the Father." But we falter when we come to hold the two conceptions in the band of one Personality, *Jesus, the Son of God,* as the New Testament calls Him, human and divine, Son of Adam and Son of God ; then the prayer may well rise from the depths of our insufficiency—

> Let knowledge grow from more to more,
> But more of reverence in us dwell.



Yet this twofold view is entirely in the manner of Scripture. Again and again we shall have to remind ourselves of St. Luke's penetrating word, "Jesus increased in wisdom and stature, and in favour with God and man;" there was a real Incarnation, both in the physical sphere and in the endowment of mind and heart. But it is Luke also who tells us of Jesus dispensing salvation from the Cross: "To-day shalt thou be with Me in Paradise;" bursting from the tomb, and worshipped by His disciples;—Jesus, the Son of God.

This twofold conception, harmonised in one Personality, is still more evident in the later books of the New Testament. In that respect the Epistle to the Hebrews is illuminating above all. On any theory of authorship and origin, the letter undoubtedly comes from an age when the Christian consciousness had firmly grasped the truth that the Man of Nazareth was the Church's Lord, "saintly, innocent, unstained, lifted high above the heavens, removed far from all contact with the sinful" (Heb. vii. 26). And yet it is this epistle which is so explicit on the true humanity of Jesus, "tempted in every respect like ourselves" (iv. 15); "In the days of His flesh with bitter cries and tears He offered prayers and supplications to Him

who was able to save from death, and He was heard because of His godly fear ; " " Son though He was, He learned by all He suffered how to obey, and, by being thus perfected, He became the source of eternal salvation " (v. 7). These values, divine and human, were held together in the faith of the Church, just as they appear in the Third Gospel ; that Jesus advanced in wisdom, with increasing moral and religious insight ; more and more He obtained the favour of God. Only with this in our mind may we speak of the education of Jesus. The tales of the Apocryphal Gospels concerning His childhood and youth find no sanction or place in the estimate of those who companied with Him, and a reasonable faith rejoices that they do not. Yet, in respect of His nurture, one recalls the finest words ever spoken concerning childhood :—

> Trailing clouds of glory do we come
> From God who is our home,
> Heaven lies about us in our infancy.

But there is a difference. No " shades of the prison-house " closed upon this wondrous childhood. Plato's theory of reminiscence, from which Wordsworth in his " Intimations " has departed, is true to His experience. For the light shone more and more, and, from the earliest, out of the

fountains of the Unconscious, there streamed up into the pure soul of Jesus all that He was to God, and for man's salvation. With this in our mind we shall follow the steps in the Education of Jesus.

1. *His Home.*—In our inquiry we can never forget the influence of the home into which He was born. What a beautiful picture in the by-paths of the Bible these Homes of the New Testament make both for the imagination and the heart; the light that shines on them, and shines through them! The influence of home and the influence of parental piety are not without their praise in every worthy *Life of Jesus*. For, in the earliest and best of schools, He had an endless outlook into the Unseen and the Eternal. In His mind there were no sharp horizons, but He lived in two worlds—in the Nazareth home and in His Father's House. And in both He increased in wisdom and in stature and in favour with God and man.

It does not lie within the purpose of the Gospels to describe in detail the incidents of the early life of Jesus. Indeed, the Evangelists do not profess to give biography at all in our meaning of the word, but rather recollections and memories of His public mission in word and work as He manifested Himself to the world. Passing over many things which we should be glad to know, the

interest of the Evangelists is not biographical but religious and apologetic, for they give us narratives to evoke and nourish faith ; as one of the Gospels reminds us, " These are written that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through His name " (John xx. 30-31). Concerning the outward details (especially of the Nazareth period), something sealed the lips of the evangelists. Yet, enough can be gathered from Jewish sources and from the " asides " of the Gospels to enable us to reconstruct at least the backgrounds of the nurture and boyhood of Jesus. In Him, as in every child, there is something given, that *living* centre which continually receives, transforms, and transmutes whatever passes through the gateways of sense, and changes it into the pure gold of the one personality. But there is something also to be acquired, and it is of the latter we think in what we call the Education of Jesus ; human experiences of place and time, and the nurture He shared with His contemporaries in home and school ; from friends and books He learned the facts of life, and the knowledge of His age.

Like all Jewish children, Jesus received His earliest lessons in religion and conduct from His

parents in the home of His childhood ; and, in this connection, it surely betrays a perverse indifference to the truly formative influences of life, if certain writers have permitted themselves to say that it would have mattered little where Jesus was born. They forget that the home is the nurse of all the virtues. On the contrary, all the really great books on *The Life and Teaching of Jesus* give a high place to " the influences of parental piety in His religious development ; " Wendt is decisive on this (*The Teaching of Jesus*, i. 93).

There are, however, no intimate revelations of His early life over the threshold of which we are scarcely ever permitted to pass. But what we can gleam is deeply suggestive. One thinks of a home in which the ideal of the Psalmist (Ps. ci.) has been perfectly realised ; the purity, conscience, and integrity which were the pillars of the house ; its aversion to Gentile practice and to the new Hellenism, with its disturbing influence on Hebrew religion ; and thus the Psalm continues : " I will behave myself wisely in a perfect way ; O when wilt Thou come unto me ? I will walk within my house with a perfect heart." Such was the home of Nazareth, with the associations and friendships (as we can see from the Gospels) which gathered round it.

These made the little house a meet nurse for the Child in whom all the hopes of the world were to gather. There Jesus found His earliest thoughts regarding things unseen. One loves to remember that from Mary, His mother, He learned to speak of God as *Abba*, a child's name for father ; and of the life indeed, as *My Father's House ;* which, indeed, says much for Joseph, who passes so silently through the Gospel history. It is a further sidelight on the loving home circle, that when the boy, at the age of twelve, was missing and discovered in the temple (Luke ii. 48), Mary should have said, " Thy father and I were seeking Thee sorrowing." Here and there we read of the mother's anxiety, but still more of her implicit hope and trust ; nothing was too great for her expectation ; at the marriage in Cana she turned to Him with motherly confidence in His power, and, though she did not know what was coming, she could say to the servants, " Whatsoever He saith unto you, do." Happy son, happy mother !

The life of the home on its religious side may also be reflected in the letter of James, the Lord's brother, where we can read its faith and Old Testament piety, its feeling for prayer and for Fatherhood ; and an acquaintance with religious books (even those outside the accepted Scriptures),

which we associate with such a circle ; these, we may presume, lie behind some of our Lord's quotations or allusions.

Here the Child grew and increased in wisdom ; sometimes watching the mother as she made the bread (Matt. xiii. 33), or mended the clothes of the family (Matt. ix. 16), or swept the house to find the lost coin which was so hard to spare from a poor man's store (Luke xv. 8). To the outward eye the environment seems narrow, but as Kant said of his home, " Narrow, if you look around, but endless towards heaven."

In early childhood a Jewish boy was taught the *Sh*ema* or creed, " Hear, O Israel, the Lord our God is One," and, like our own children, he learned outstanding proverbs and psalms representing the marrow of the Hebrew faith. From this early discipline in Bible truth Jesus, doubtless, acquired that intimate knowledge of the Old Testament which is reflected in His teaching. For in the home and afterwards at school, great stress was laid on memorising the actual words of Scripture, and thus mind and memory were strengthened and enriched with the wealth of the Bible to become the treasure-house of days to follow. To this practice Jesus owed His ready command of religious imagery in the words and phrases which

spontaneously overflowed into His speech. God's plenty evermore welled up into His mind from the fountains of reminiscence, and gave distinction to the *Bible of Jesus*.

But though speculation may speak of the region of the Unconscious or Subliminal from which thought and vision sprang, at the same time we should remember that this region also is peopled with what had once been conscious, though for a moment it had sunk behind the veil.

> Those first affections,
> Those shadowy recollections,
> Which, be they what they may,
> Are yet the fountain light of all our day,
> Are yet a master light of all our seeing.

His early Fellowship in the Unseen is a primary element in the childhood of Jesus.

2. *School.*—But at the age of six, the formal educational course for boys began when they entered what was called the *House of the Book*, *i.e.* of the Bible, and were taught by an official of the Synagogue. Probably in a small place like Nazareth synagogue and school were under the same roof. If not formally, at least practically, the education of boys was compulsory; of the uneducated man it was said, "He is no true Jew."

Remarkable tribute has been paid to the character and depth of this education, which throughout was religious, moral, and practical. We quote from Prof. A. R. S. Kennedy (*Education*, H.B.D., 1 vol. ed.): "In the importance which they attached to the education of the young, it may fairly be claimed that the Hebrews were *facile princeps* among the nations of antiquity. Indeed, if the ultimate aim of education be the formation of character, the Hebrew ideals and methods will bear comparison with the best even of modern times." Their zeal for popular education finds expression in the saying of the Rabbis that "The world exists by the breath of school children."

In the school the boy (if not previously taught at home) learned to read from his one primer, the Holy Scriptures, and in this he had an incomparable text-book, for the literature of the Old Testament is the most national, religious, and heroic in the world; even if we have regard merely to social duties, it served—

> Not only to keep down the base in man,
> But teach high thought, and amiable words,
> And courtliness, and the desire of fame,
> And love of truth, and all that makes a man.

The scholar quoted above says of the Bible as a text-book: "In the traditions of his family and race, some of which are still preserved in the older parts of the Old Testament, the Jewish boy had an unique storehouse of the highest ideals of faith and conduct, and these, after all, are the things that matter" (Kennedy, *op. cit.*). In Israel there was no burning question concerning the place of religion in education, for they were one. As Wellhausen writes, "In the beginnings of popular education, the Bible became the spelling-book, the community a school."

On another page we shall have to deal with the probable literary influences on the mind of Jesus arising out of the books He read in the accepted Scriptures of His time, and also in the Apocrypha and Apocalypses; the last were books for the people with a wide circulation and appeal to the better spirit of Judaism. On this influence, however, it is not necessary now to linger, but we turn to the religious and social customs among which He moved in youth and early manhood. Later we shall have occasion to speak of Galilee, the home-land of Jesus, with its shining lake and the flowers which rivalled the glories of Solomon, the cornfields and the vineyards of the parables, the natural and social conditions of race and

temperament which made His country a home for evangelism. But here we shall dwell on the more personal details of His life.

3. *Pilgrimages.*—At the age of twelve the Hebrew boy became "a son of the Law," and, with other privileges and duties, was expected to take part with his elders in the Jerusalem feasts. These pilgrimages were a feature of Judaism, and not of it alone, for they still linger in Eastern faiths. And they have left a deep mark in the Bible. *The Songs of Degrees* (*Songs of Ascents*) in the Psalms (cxx.-cxxxiv.), which make a little Psalter within the larger, celebrate the longing and joyful anticipation of the tribes, who, yearly at least, went up to the temple :—

> I was glad when they said unto me,
> Let us go into the House of the Lord,
> Our feet shall stand within thy gates,
> O Jerusalem.

In a precious fragment of biography, St. Luke records, as we have seen, that Jesus at the age of twelve went up with "His parents" to the feast of the Passover. And, lingering in the temple after the Galilæan pilgrims had left, He was found sitting in the midst of the doctors, both hearing them and asking them questions, till all who heard

Him were astonished at the intelligence of His own answers. While there was no assumption or mere precocity, the learned men at whose feet He sat were amazed at His knowledge of Scripture, His intellectual grasp of its meaning, and that new way of approach to the Old Testament which claimed the attention and respect of the accredited teachers of the Law. It was Jesus' first contact with the Scribes.

Wendt (*op. cit.*, i. 93) thus welcomes the authenticity of the incident: "All the features of that account bear the stamp of inward truth," and he notes the insatiable thirst for the Scriptures, the originality of His answers which struck His hearers with amazement, and the independence of His mental attitude towards traditional views and interpretations; so early had Jesus reached His own unique way of reading the Old Testament. On the whole incident, Wendt sums up: "We do not know from what source Luke derived this narrative, but we can say it gives us a thoroughly true and natural picture of the spiritual life of Jesus as it existed at the dawn of His early development." And the answer He gave to Mary, "Wist ye not that I must be in my Father's house?" reveals further that even in boyhood Jesus had reached the conception, which is in the

foreground of His teaching, of the fatherly nearness and graciousness of God.

This, we may infer, was the first of the pilgrimages of Jesus, but that He continued to observe the custom, the Gospels are the evidence, for in them the incidence of the Feasts is a note of time in the narrative. It is, perhaps, not altogether a devout imagination to think of Jesus on the pilgrim road, with *the Little Psalter* in heart and memory. Great and fruitful must have been the influence of these pilgrim bands, which showed Him the aims of many a man's heart, and gave Him an audience providentially prepared for religion, as the good soil for the seed of His Kingdom.

4. *Meditation and Fellowship.*—Akin to His participation in the Pilgrimages, and perhaps the other side of them, Jesus had early formed the habit of having quiet times and places of retreat. The habit occurs so regularly in the gospel story that we are justified in calling it one of the customs of Jesus: "Study to be alone, and never less alone than when alone." The little house in Nazareth, with the bustle and activity of a large family, may have first induced the practice. But, indeed, it was in the deep, still nature of Jesus to have such times of lonely meditation. Did He not

say: "Go into thy closet, and when thou hast shut the door, pray to thy Father, and thy Father which seeth in secret shall reward thee?" These rewarding times of solitude on the hill-side above Nazareth (*cf.* Renan's description in *Vie de Jésus*), when He rose a great while before it was day, formed what we may call the human preparation for His call and His insight into Scripture. They wakened His inward ear to the voice of His high office. And this voice He was soon afterwards to hear.

But if we are to follow the order of time we should at this point consider (5) *the Discipline of Work.* The Westminster Shorter Catechism, using a healthy realism in its article on the incarnate life of our Lord, says: "Christ's humiliation consisted in His being born, and that in a low condition." This also was an education, for He knew the toils and trials of the heavy-laden, not by report, but with the intimate and sympathetic feeling of one who has taken His share in hardships. After school-days Jesus entered the carpenter's shop as a worker, with Joseph as instructor. He did not belong to the learned classes, as the Scribes one day reminded Him (John vii. 15), but had His lot among the lowly working-people, from whom afterwards He was to find His chief disciples.

It is almost certain that Joseph died early, and that Jesus took upon Himself the support of His mother and sisters and His brothers, James and Joses, Simon and Judas. In respect of this, St. Matthew and St. Luke, through motives of reverence, speak of Him as the carpenter's son, but there is no reason to doubt that St. Mark, in the original and primary gospel, is right in calling Him *The Carpenter*. When necessity came He stepped into the vacant place of the bread-winner, and it was only when the family had come to maturity, or their circumstances had changed, that He left Nazareth. True, Jesus knew when the hour had come, and He was never before the hour nor behind it ; yet the call of God does not run across the primal duties, but co-operates in them, glorifies them, and harmonises itself with them. Afterwards, Jesus had stern words to say about those who neglect the claims of home and friends, and by a religious or legal fiction (Corban) excuse themselves from the natural pieties which can never lose their place or sanction (Mark vii. 11).

With the insight of truth it has been observed that from the Cross, in words concerning His mother, Jesus preached a great sermon on the Fifth Commandment. But the sermon had al-

ready been preached from the carpenter's bench, that sermon which consecrates home and work. On this we welcome the words of an eminent churchman: "Thirty years! That is the price at which Christ valued home! And over all the earth, through all time, He pleads for all men and women, that they should have what He declared to be so essential, a background of quiet peace in which growth of body, mind, and spirit can put forth its own powers; a background of honour, of affection, of personal tenderness, such as can be found nowhere else in all the wide world but in the home" (*Canon Scott Holland*). There Jesus learned the blessedness of work; the twelve hours of a man's day broke upon His vision, wherein He wasted not a moment that He might get His work done before the dark; and early (shall we not say?), His favourite word "truth," or rather *reality* (alētheia), filled His heart, that, as the workman of God, His work must be approved and finished. But "All service ranks the same with God," that service which consecrates duty and the doer of it—

> For His work by axe and saw,
> Would be all without a flaw,
> Like His patience upon Calvary,
> To magnify the Law.

This was part of His education in the silent years ; to enter into the simple life of a working-man's house, not to be "an intellectual," but to be understood for His direct simplicity by the common people whose life He knew ; and the retrospect of it has led the New Testament to say, "Such was the High Priest for us."

6. *The Influence of the Baptist.*—John the Baptist, who appears not only in the Gospels but also in the pages of Josephus, has an unique place among the influences in the development of Jesus. Though they were kinsmen according to the flesh, there is no trace of a previous intimacy between them. Their lives lay apart. But in A.D. 29 the Baptist, as he came to be called, appeared from the deserts in the dress and with the spirit of an old Hebrew prophet. In him prophecy once more broke the silence of years. He was not an Essene, as is sometimes thought, for neither in him, nor later, in Jesus do the peculiar tenets of Essenism appear ; since John, as a true successor of the prophets, was interested as they were, not only in spiritual religion but in social morality ; and his asceticism (if we should call it such) was, perhaps, the consequence of a life in the desert and not a principle of character.

He came with the prophetic message, "The

Kingdom of God is at hand," and, with this, the call to repentance, not by ceremonial or legal observances, but in a change of heart. As Jesus said of him, " John came in the way of righteousness," and his message with its ethical note looked to conduct. We must mark also, as significant of the depth of his teaching, what he said concerning the Baptism with the Holy Ghost, for which His own baptism was only a preparation. Here was, indeed, a sign of the Messianic age according to the prophets ! Ezekiel has it, " A new spirit will I put *within* you " (xxxvi. 25-27), and the later Isaiah made the gift of the Spirit the endowment of the Servant (Is. xliv. 3 ; lxi. 1).

Under John's preaching a revival of religion like a spring-tide passed across the country, drawing into its flow all who were spiritual, including James and John, Andrew and Peter, with others who were to be the nucleus of the Apostolic band. But it is significant that the Pharisees and Scribes, except as critical onlookers, stood apart from the movement. They knew where it was going. And already the lines of decision were being drawn : " All the people that heard (the Baptist), and the publicans, justified God, being baptised with the baptism of John. But the Pharisees and the Scribes, who had refused his baptism,

frustrated God's purpose for themselves" (Luke vii. 29-31).

When the tidings of the revival reached Jesus in Nazareth something spoke within to tell Him that the hour was striking, and in obedience to the voice of the Spirit, He came to Jordan with the eager, anxious crowds. All the secret of His coming we do not fully know; but of this at least we may be sure, that Jesus sympathised with every call of the higher life, and eagerly associated Himself with it. But more; He sympathised also with the Baptist's message. And, as one writes, "The visit to the Jordan helps us to look back into the silences of Nazareth; it is a window into the soul of Jesus. John, we gather, was a great man for Him, and what He afterwards said shows what He had thought before He left the seclusion of Nazareth" (*E. Bi. Jesus*).

Jesus called John a bright and shining light, who was among the greatest of the sons of men; and to show the direction in which His mind was moving, after the symbolism of the Old Testament, He hailed him for the Elijah who was to come as the herald of the Messianic age. That there was similarity of thought and "solidarity" between them may be gathered even from the estimate of the common people; for, after John's death, they

spoke of Jesus as the Baptist risen from the dead. Some resemblance in Him recalled the moral stature of John. On another page we shall see the radical differences between them, but here we note the correspondence.

All this, however, does not exhaust the meaning and reason of Jesus' visit to the Jordan; John's work was the Baptism of repentance, the baptism which was the outward seal of a real change of mind. But it went further and deeper to the dedication of the renewed heart to God, the consecration of life to His will; it meant, indeed, what Jesus said later, "And for their sakes I consecrate Myself" (John xvii. 19). And to dedicate Himself Jesus underwent the baptism of John, thus identifying Himself with those whose hearts were turning God-wards; like the *Servant* (Is. liii.), He took their sorrows upon Him, and their sins for His burden. The Messianic consciousness and call now dawned upon Him, that *He* was to be the righteous servant justifying many, and the ideal sufferer of whom the prophet spoke; He recognised His oneness with the race, "to fulfil all righteousness."

The baptism made Him sure of what He had meditated upon in the silent years; and this assurance came to Him by the ministration of John,

through the words of a Scripture which, long burning in His heart, now broke into inward truth and inward light. As for John, as soon as he looked into the eyes of Jesus, when they went down into the water together, he was sure who He was, and Jesus was confirmed in His call.

It is not possible to believe that the Gospels tell us all that passed in those days at the Jordan. The Fourth Gospel hints at private communings and fellowships between Jesus and the Baptist; and this is surely true. It is almost certain that for a time Jesus was identified as disciple or follower with the Baptist's movement. But we need not build on probability. Enough has been given to show that among the preparatory influences in the early development and progress of Jesus there stands this heroic figure. The last of the prophets, John opened the door for Jesus; that was his service, and it is the debt we owe to him. When the Sun rose he had to decrease, for he was less than the humblest child of the kingdom, but less only as the herald is less than those whom he calls to the feast. Yet he occupies a true and a great place in the Education of Jesus; even the common people felt it: "John did no miracle, but all things that John spake of this Man were true."

In a general and summary way we have thus gathered together the details of what we may call the nurture and education of Jesus ; home, school, the religious pilgrimages in which He took part, His life of meditation and fellowship, the discipline of work, and the influence of His great forerunner, John the Baptist. In this chapter we have not dealt with what is given, but with what is acquired : " Son though He was, He learned by all He suffered how to obey." Such was His development and progress in the early and silent years. From them He came out bearing their impress and knowing the way He should take. And while, as in every personality, there might be continued development and progress, it was always in the same direction, along one line, to one goal. Even the influences of the Scriptures on which we have dwelt did not in any external or artificial way make the path which He followed. " His life was His own." There is no evidence, as extreme Apocalyptists imagine, of broken purposes or change of plan by force of outward circumstances. He did not go up one road only to turn back because there was no outlet. If the word may be allowed, He was self-moved, *His life was His own*, and His progress rose out of His own Personality. Paul, His greatest disciple, as Wendt reminds us,

had to work his way out of servile legalism, and had to be unmade that he might be made anew. But in Jesus there was no violent upbreak or revolution. From the beginning He saw His way, the perfect way, and at the end of it He said, " I have finished the work Thou gavest Me to do."

CHAPTER III

THE WORLD TO WHICH JESUS CAME

THE goal of our inquiry is the discovery of a clue to the self-consciousness of Jesus ; to find, if we can, some door into His thoughts concerning Himself and His mission. On another page we shall discuss the literature with which He was so intimately conversant, in canonical, apocryphal, and apocalyptic scriptures. And there we shall see His familiarity with all the more striking incidents and personalities of Hebrew history, for *His* Bible represents not a collection of books, but a line of men and women whose heart God had touched in the day of their ordeal when the Spirit of the Highest wrestled with them in victory or defeat. Surely this must have been the feature in each of them that drew Jesus to their story ; patriarchs, heroes, prophets, and kings rose up before Him for no external interest but as the Called of God, whose fall or rising again trembled in the balance, waiting for their answer. In this respect our

Lord's relation to the Old Testament is very significant.

But historical characters and their literature are not the only nurse of the religious spirit. They, indeed, point the example and serve as stepping stones to the nobler life ; they are the shining light at the gate of the way along which great souls go. But they do not stand alone. Only second in importance to them are our personal legacy and inheritance of faith and nurture, and the religious influence that lies about us in our infancy ; the ideals of life by which we have been schooled have also their compelling persuasion for us all. And not less for Jesus as son of Abraham and son of the Law.

If we speak of the backgrounds of His life and the religious ideas and institutions of the time, it is only that we may get nearer to His creative personality. How did Jesus relate Himself to the traditions of the fathers ? We should try, as one suggests, to become the contemporaries of Jesus, and His intimates. And this we are helped to do by an examination of the Religious Ideas and Institutions of Judaism among which He moved, sometimes in harmony, but more often in contradiction and protest. In particular, we should take note of the tendencies which came to a head at the

beginning of the first century of our era, for through these we may hope to find some marks of His spirit. We would see Jesus, the mind that was in Christ Jesus the Lord.

A subsequent chapter will tell us something of the developments of Judaism in the last two or three centuries B.C., which came to their climax at the period when our New Testament opens. At that time, as Harnack reminds us, " Judaism had reached a point when it must altogether cease to grow, or burst its shell " (*History of Dogma*, i. 44). Jesus appeared in the fulness of the times, when the Hebrew faith had come to the end of its development, and He separated the kernel from the husk, or, in His own words, " put new wine into new bottles." For our inquiry, therefore, it will not be in vain to pass in quick review the Religious Ideas, Institutions, and Parties of the later Judaism.

1. At the heart of Hebrew religion and nationality as its creative idea there was Israel's God ; that ethical and lofty conception of the Divine nature which made Hebraism unique beyond all ethnic faiths. It is the glory of the people and their special contribution to the history of religion that they could say, " This God is our God for ever and ever ; He will be our guide even unto

death." In centuries before the advent of Jesus ethical monotheism had become the faith of the Hebrews, for which they lived, and when it was challenged, did not fear to die. One should never forget the debt the world owes to that little nation for nourishing, protecting, and affirming the purity and unity of the Divine name, when the rest of the world stood on the other side.

This monotheism is embodied in the *Sh'ma* or Creed which was confessed in the synagogue every Sabbath Day: "Hear, O Israel, the Lord our God is One." Jesus, who was a constant worshipper at these services, and for His preaching in them was glorified by all, must often have joined in the Creed, which was the Jewish boy's earliest lesson. The hem or tassel of His garment bore its testimony to His faith; perhaps, as it has been suggested, it was this sacred symbol that drew the trembling heart of the sufferer who came behind Him and touched the tassel of His robe (Luke viii. 44). This became her sacrament, in which faith met and called out faith. The *Sh'ma*, as we shall see, Jesus accepted as the summary of the law and its most vital part.

But in the later centuries after the exile, the intimacy and nearness of God were displaced by the thought of His transcendence in the attributes

of Holiness, Almightiness, Omnipresence, and Omniscience. Even the name of God became sacrosanct, as too awful for human utterance, and substitutes were found for it—" Heaven," " the Blessed," and such like. But transcendence may overshadow reality and communion, as it did, to take a modern example, in the circumlocutions of Thomas Carlyle, with his " Abysses," " Immensities," and " Eternities," and all that ambiguous religious speech which veiled the faith or no-faith that lay behind it. Mr. Hutton (*Contemporary Thought and Thinkers*, i. 7) justly blames this defect, and concludes his criticism with the verdict, " It is therefore to my mind a most satisfactory thing to find Carlyle in his old age dismissing the ' Immensities ' and the ' Eternities ' altogether, and coming back to the simple advice to people, to awake daily with a real prayer to God that they may do their daily work well." And a similar criticism might be made, with a due sense of its hazards (in Scotland), concerning the Shorter Catechism, which, by its preface, was intended " for the catechising of such as be of a weaker capacity." Take the justly famous answer to the fourth question, " What is God ? " Hodge calls it " probably the best definition ever penned by man ; " we agree, for theologians ; but what is it

for *such as are of weaker capacity*, for little children and the common man? What will they make of the answer, "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth?" Dr. Smellie (*The Heidelberg Catechism*, p. 12) surely points the better way by which the simple and the unlearned come to a saving knowledge of God. He describes the village children of Saxony gathering on the Sabbath morning to repeat Luther's Catechism. They have come to the part which deals with the Creed: "I believe in God, the Father Almighty, Maker of Heaven and earth," the clear voices say; and the minister asks, "What does this mean?" Immediately the answer is returned: "I believe that God has created me and all that exists; that He has given, and still preserves to me, body and soul, eyes, ears, and all my limbs, my reason and my senses; and also clothing and shoes, food and drink, house and home; that He provides me richly and daily with all the needful things of life and protects me from all danger, and preserves and guards me against all evil; and all this out of pure fatherly Divine goodness and mercy, without any merit or worthiness of mine. For all which I am in duty bound to thank, praise, serve, and obey Him. This is most certainly true—*Das ist*

gewisslich wahr." Yes, but how far from Westminster, or from the Immensities, the Abysses, and the Eternities, and how far also from the transcendence of God in later Judaism! The familiarity, nearness, and free speech had dropped out of the language of religion as represented by the Scribes, while the heavens had moved further away; God was so far off, transcendent, and holy that He could not come into direct contact with fallible men in an imperfect world, and required the hierarchy of heaven as mediators to carry His message even to His own people. The tendency began to show itself even in the later books of the Old Testament; in *Zechariah*, for example, where an angel is the mediator between the prophet and His God, Who does not speak at all. Here is a steep decline from the personal approach of Abraham, *The Friend*, and from the intimate and simple piety of many of the Psalms. The official teachers and interpreters of Judaism had come, more and more, to think of God as Judge and King, and their faith became a contract-religion, wherein mercy and "leal loving-kindness" was obscured in the justice of a Law-giver.

No doubt, as Montefiore reminds us (*The Religious Teaching of Jesus*, p. 84), there is another side to be kept in view, and passages can be quoted in

which Fatherhood is an attribute of God; but usually this is in metaphor—"Like as a father pitieth his children," and at the best, God is the Father of Israel alone, though in the later books an approach is made to the individual and the universal (*cf. Ben Sira* and *The Wisdom of Solomon*).

But taking it all in all the dominant note in the idea of God was not "fatherly;" this was not the conception which regulated the thought, so that there is point in Wellhausen's reply to the contention that fatherhood was found in the Old Testament: "Yes," he says, "and how much else?" In the teaching of Jesus, on the other hand, fatherhood is universal as a Gospel which rules everything else. It is undoubtedly true, as recent religious thought emphasises, that Jesus' name for God came to Him from communion; it is a fellowship-name, and in His communion He learned what God was like. In the parable of the *Prodigal* the whole argument turns, on neither of the sons but on what a Father will do, and what we may expect from Him.

2. *Sacrifice.*—Like other nations, Israel began with a system of sacrifices, altar and priest, as an integral part of its religion. At first these sacrifices were simple communion feasts; as W. Robert-

son Smith states : " In the old times every town had its altar, and a visit to the local sanctuary was the easy and obvious way of consecrating every important act of life " (*Religion of the Semites*, p. 216) ; the people ate and drank before God, with the house-father as priest. But *Deuteronomy* and the post-exilic legislation hardened and narrowed the usage, so that sacrifice and everyday religion became two different things. Then, later legislation came to build up the priestly system into a close guild and corporation in which the rights of the common people fell into the background and the priest became the mediator between God and man. No doubt this new legislation was conceived in the interest of religion, and had its religious value as an endeavour to avoid contact with heathen practices, and to meet the necessity of finding a place for progressive thought. But these increasing needs were served more worthily by the institution of the synagogue, which was essentially a layman's worship without priest or altar ; and in the time of our Lord, and even long before, sacrifice was confined to the central sanctuary of the temple.

But for the sacrificial system Jesus had no use, " He essentially ignored it " (Harnack, *History of Dogma*, i. 168). Even when He sent the cleansed

lepers to show themselves to the priest and offer the accustomed sacrifice, it was probably the sanitary and social legislation of His day He had in mind, and not sacrifice as such.

In the time of Jesus the abuses and extortions of the system were enormous, as Sir G. A. Smith has made plain (*Jerusalem : The Temple Revenues*, i., 351 ff.). " Quit-money " for ritual or moral transgressions has an ugly sound, yet Hosea says, " The priests fed on the sins of the people " (iv. 8). This explains our Lord's picture of the temple (Mark xi. 17) as " a den of robbers," a quotation He made from Jeremiah (vii. 11). In opposing Himself to the entire sacrificial method of approach to God, Jesus denounced the abuses bound up in it, and He had the Old Testament at His back in that repeated quotation from Hosea, " I desire mercy and not sacrifice " (Hos. vi. 6 ; Matt. ix. 13 ; xii. 17). The protest is justified by the complete agreement of the Jewish authorities in our own day that Annas, Caiaphas, and his company were greedy extortioners who heaped up money at the expense of their sacred office. The temple-trade, with its profiteers and traffickers in holy things, was therefore abhorred by the better minds of the time, and with them Jesus ranged Himself.

3. The Law was supreme over every Jew, and

in religion came almost in the place of God. To such extravagance of thought did the Jews carry the supremacy of the Law, that they said man was created for the purpose of keeping the Law (though there are protests against this) ; and when it was asked, What was God doing before the Creation of the world ? the answer came, He was studying the Law ! Of course, these are the absurdities of extreme men, and their deficiency in the sense of humour.

On the other hand, attention has rightly been called to the other and better spirit of Judaism, seen in the Scribe whom Jesus commended for his sum-total of the Law as love to God and man ; and this, Harnack says, co-existed even with the tithing of mint, anise, and cummin, and with the outward cleansing of cup and platter. Further, the *Book of Enoch*, which calls in question " the insufficiency of their worship," reveals the sting of a foreboding lest the religion of temple and altar were all in vain. And a *Psalm of Solomon* (ii. 2), even if the date of the reference cannot be accurately fixed, regards an enemy's desecration of the temple (in the early Roman period) as a kind of Divine requital for the sons of Israel themselves having been guilty of so grossly profaning the sacrificial gifts (*cf.* Harnack, *op. cit.*,

i. 68). All this goes to show that Jesus had the better spirit of the nation on His side in His criticisms of the sacrifices and the Law.

This deadweight of Law, which the Gospels speak of, comprised far more than the Law as we find it in the Old Testament. For, in scrupulosity for its due observance, the Scribes had protected the letter of the commandment by a " hedge " of restrictions, explanation, and interpretation which fenced off men from the possibility of violation ; but alas ! they also provided loop-holes of escape and evasions, and so made the commandment of God of none effect by their tradition (Mark vii. 13), *i.e.* by solemn " quirks " which reversed its order of values and elevated trivialities into essentials. Our Lord found Himself opposed to the Law, or even law in general, which obscured the gracious and fatherly mind of God and made religion a contract. This, however, will come up for discussion in a subsequent chapter on " Jesus as the Critic of the Law."

4. *The Parties of Judaism.*—The Pharisees have a bad name in the Gospels, because there points of difference and controversy are mainly dealt with ; and the faults of the worst of them have cast a shadow over the rest. But this is manifestly unjust and undeserved, and modern inves-

tigations have revealed the better side of Pharisaism. The Gospels, however, are not unfair and grudging as they have been called, for, on the other side, they tell us (Mark xii. 32-34) how a Scribe of the Pharisees broke one day into a discussion with Jesus concerning the first commandment of all; and when He replied, "Love to God and love to man," the Scribe said, "Well! Master, Thou hast said the truth, for there is one God, and there is none other but He, and to love Him with the whole heart, with the whole understanding, and with the whole strength, and to love his neighbour as himself is more than all (the customary) burnt offerings and sacrifices." Thereupon the evangelist records the commendation of our Lord: "When Jesus noted his intelligent answer, He said unto him, thou art not far from the Kingdom of God." There were many like-minded Pharisees. Jesus Himself, it may be presumed, sprang from this class, which included also the parents of the Baptist (Luke i. 6), Simeon (Luke ii. 25), Nicodemus (John iii. 1), Joseph of Arimathæa (Mark xv. 43), and the men who invited Him to their homes (Luke vii. 36), and warned Him against His enemies (Luke xiii. 31); Paul, also, belonged to the better side of Pharisaism. There is thus reason to believe that within

the party there were men of a liberal mind who, like the Scribe quoted above, ignored the pedantic interpretation of the Law, and concentrated on its practical part and its moral duties. It is valuable therefore, as an insight into the mind of Jesus, to observe His relations with men of this type, how He associated Himself with those who looked mainly at the sum or the kernel of the Law.

But these spiritual men were the exception, and, as the Pharisees had predominating influence in the local synagogues, it is not difficult to understand how they originated controversy with Jesus, which their successors did with Paul. As a class the Pharisees, with their henchmen the Scribes, were pedants of the Law, and, what this pedantry was capable of, we have seen. They were attracted by the legal rather than the prophetic spirit of the Old Testament. Intensely national, they, therefore, could be no basis for a religion that was to be universal. And they revered the letter of Scripture instead of the heart.

Second to the Pharisees among the parties of Judaism, there were the Sadducees, an aristocratic and temple party, who, priding themselves on their long descent from priests, had captured the priesthood for their own order. The Pharisees had many faults, but up to their light they stood for

religion, for the Immortal Hope, and all that was distinctive and morally sound in the Hebrew Faith ; but the Sadducees, from being leaders of the nation, had degenerated into self-seekers who were up to the neck in the politics of the time, which they held to be " their place and nation." As the conservatives of Judaism, they had no feeling for progress ; holding by the Law of Moses they vetoed all later developments, and found no use for the prophetic teaching, or for the Apocrypha and the Apocalypses esteemed so much in pious circles. They cared more for themselves than for God's cause, which alas ! they identified with their own interests. Caiaphas is their type : arrogant, irreligious, and contemptuous of the common people. Our Lord came little into contact with them, except in certain controversial passages. For they were the aristocrats, and His heart turned to the poor, to the weary and heavy-laden multitudes who were as sheep without a shepherd. At the last, when the Sadducees perceived that His teaching concerning the temple, its sacrifices, and its trade was likely to endanger their power, combining with the Pharisees they resolved to crush Him ; and He was crucified when the Sadducees declared against Him.

With the small and obscure party of the Essenes

Jesus had no connection, and scholarship has adopted the emphatic verdict of Harnack regarding those who hold that Jesus was an Essene : " They create for themselves an Essenism of their own finding." His principles and theirs did not meet except in the one point of similarity—their common indifference to the temple and what it stood for.

The Zealots and the Herodians were political classes, and though one of His disciples seems to have come from the ranks of the former, Jesus had no part with either of them. His Kingdom was not of this world, and political schemes, aims and views, He eschewed. They were not on the horizon of His thoughts.

Jesus lived and taught in this social and religious climate, discussing with the leaders of Jewish thought the burning questions of the day, a discussion which was always going on in synagogue and house, or in the street, so that He became " a sign which was spoken against." But how insistent and continuous it was can only be realised when we carefully gather up from the Gospels the conversations in which He took part ; then we shall understand how the defence of His teaching was beaten out, not behind closed doors, but in the presence of the listening multitudes. For

Jesus exercised His ministry in the spirit of the prophets, and also by their method of going direct to the people, and by question and answer making His message plain. In this respect one recalls Isaiah and Jeremiah in the streets and squares of Jerusalem, to the latter of whom, it is interesting to note, the people compared Him. Naturally, the Pharisees took the chief part in the discussion for, with all their faults, they were the religious leaders, and most deeply interested in the issues involved. Frequently they were joined by the Sadducees, and, here and there, by the political party of the Herodians ; but, on the whole, the Pharisees were the protagonists in the struggle between the old faith and the new, and this is seen in the Gospel narrative. These interviews are, therefore, important in our present study, because in them the question turned so often on the Old Testament, and in His replies we find many of our Lord's interpretations by which He transformed, spiritualised, or in His own vivid words, fulfilled the Law and the Prophets. A brief review of this open-air ministry will show how Jesus, in the face of experts and ecclesiastical authority, appealed to Scripture and the religious feeling of His audience.

Perhaps, in the forefront we should place the direct challenge which He threw down to Pharisees

and Sadducees (for on this occasion they were together), that they themselves did not understand the meaning of the very Scriptures to which they so confidently appealed. "You go wrong," Jesus said, "because you understand neither the Scriptures nor the power of God." The debate was on the question of the Resurrection, when the Sadducees made mirth over the ultimate destination in the world-to-come of a much-married woman. Disbelieving in any resurrection of the dead, they maliciously desired "to pose" Jesus with what was evidently a standing question in the schools: "Whose wife will she be?" But He, turning to *Exodus*, at a passage called "The Bush," replied, "Have you not read what was said to you by God: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not a God of dead people, but of living, for all live unto Him" (Exod. iii. 6, 16). In this Scripture Jesus based the life everlasting on a living God who will not leave His people in the dust, and thus re-stated the argument for Immortality, placing it on the only foundation where it can securely rest and be valid, even to-day (*cf.* Denney, *Studies in Theology*, pp. 235-6). And the listening crowds, when they saw the Sadducees reduced to silence, were astounded at His teaching.

Then the Pharisees, encouraged by the rout of their rivals, and putting forward a Scribe to speak for them as an expert, came with their question, "Which is the greatest command in the Law?" Jesus replied in words which combine Deuteronomy vi. 5, and xx. 6, with Leviticus xix. 18, 19: "You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind. This is the greatest and chief commandment. There is a second like it: You must love your neighbour as yourself, the whole Law and the prophets hang upon these two commands."

The quotation stands not merely in the forefront of the Law, but was repeated twice a day by good Jews, and was actually carried about in their phylacteries, the little leather boxes on arm and brow, to which Jesus may have pointed as He spoke. But the commandment was deepened in *His* reading of it, for "neighbour" in Leviticus meant a brother Jew, while in the New Testament, as interpreted in the parable of the *Good Samaritan*, it has the widest application to friends and even to enemies. Thus Jesus magnified the Law. The Scribe, it is important to note, commended His answer as good and orthodox doctrine: "The primal duties shine aloft as stars," and ceremonial observances take a lower place. A Scribe who

could see this was not far from the Kingdom, and might become a disciple, because he recognised that the entrance to it was through moral requirements; external things were ruled out; *Intra animum medendum est*—the remedy is a moral one. Like Isaiah, Jesus took His audience to the Law and the Testimony (Is. viii. 20), against which He measured the sincerity of His opponents. His superior knowledge of the Word of God silenced them, for He went to the principle and not the letter of Scripture, "And no man after that durst ask Him any question" (Mark xii. 34).

Many of these discussions originated with the Jewish parties, both religious and political, that were always lying at the catch for the Master. But there was one occasion on which, after the manner of Cæsarea Philippi, He Himself asked the Pharisees a leading question, "What think ye of the Christ, whose son is He?" They gave Him the answer, which was the accepted one in their party, "The Son of David." Their theology of a transcendent God required a mediator between God and the world, and their nationalism, hating both the Herodian dynasty and the Roman dominion, looked to the revival of a Prince of David's line to lead them to victory. Then Jesus put the counter question, "David himself said in the Holy

Spirit (in an inspired utterance), the Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool. If David then call him Lord, how is he his Son ? " The Scripture involved is the famous 110th Psalm, which, for its message, is quoted more frequently in the New Testament than any of the Messianic utterances of the Old Testament. Jesus' question, in which He makes a dialectic use of Scripture, is framed to bring out the underlying truth that in the Psalm there is *both* Lordship and Sonship. The contemporary ideas of the Messiah were insufficient, and too low to express His worth ; He was more than a descendant of David's house, for that was only on the plane of the flesh. Jesus claimed a higher place, a relation to God that was His alone, and that made Him Lord, even of David.

Theologically the conversation is of first importance, because in it Jesus criticises the faulty yet favourite title, " Son of David." But concerning His use of the Bible, the discussion is also of revealing worth, for it shows how He stood on the knowledge of His time. He accepted the traditional ideas on which His contemporaries stood, and argued with them from their own premises ; as He took Moses to be the reputed

author of the Law, so David was the writer of the 110th Psalm. Those who claim that here Jesus threw His shield over the Davidic authorship of the Psalm, miss altogether the real import of the matter, which is the nature of the Messiah, and not a decision in Biblical criticism which was not before Him ; He never once made judicial pronouncements on such questions ; nor could He be asked to decide points of literary history which no one in His day would have raised, since they were not on the horizons of Bible study. There were deeper things. He accepted the knowledge of the time concerning Scripture, as He did about nature and history, and this traditional knowledge He used to convey a message, which in itself is timeless. In His incarnate life He condescended to stand where men stood.

On another day Jesus was challenged by the Pharisees because His disciples passing through a field had plucked ears of corn on the Sabbath ; in the strained and traditional interpretation of the Scribes this was equivalent to reaping, and, of course, forbidden. Again Jesus took His detractors to their own Scriptures which He knew from end to end, and referred them to the historical precedent of David, who fed himself and his famishing followers on the Shewbread which none

but the priests were permitted to touch (1 Sam. xxi. 6). From this He taught them that humanity is above all ritual, and Law must yield to mercy. Then He made the great declaration which applies to all enactments whatsoever, "The Sabbath was made for man, and not man for the Sabbath." The Son of Man, He said, is lord even of the Sabbath; *even of the Sabbath*, for the greater includes the less. Here the far-reaching claim is made of an authority to interpret and fulfil the whole range of Law and Institution (Mark ii. 23, 28). But Matthew (following a more original tradition) enriches the story in telling us that Jesus, not content to refer to ancient history, carried His application into everyday practice. Recalling His critics to *Numbers* xxviii. 9, He said, "Have ye not read in the Law (always this appeal to Scripture!) that the priests in the temple are not guilty when they desecrate the Sabbath," *i.e.* in the observance of the ritual of sacrifice. If servants of the temple be guiltless, how much more the servants of Him who is greater than the temple? And, showing that the Pharisees in spite of their religiosity, lacked the pitiful love of God which is lord of all, He continued with another quotation from Hosea vi. 6: "Besides, if you had known what this meant, 'I care for mercy and

not for sacrifice,' you would not have condemned men who are not guilty." H. A. W. Meyer (*in loc.*) adds, " God does not desire sacrifice instead of mercy, but mercy *instead* of sacrifice."

> He prayeth best who loveth best
> All things both great and small;
> For the dear God who loveth us,
> He made and loveth all.

A further reference (Matt. xii. 38, 39, 41) may be noted as important in itself, and also for its bearing on a question of text and interpretation. The Scribes and Pharisees, hoping that He would fail, came demanding of Jesus a sign from heaven or some display of miraculous power. This "sign" He refused, and turning, as was His wont, to the Old Testament, He replied, " It is an evil and disloyal generation that craves a sign, but no sign will be given to it except the sign of the prophet Jonah. * * * The men of Nineveh will rise at the judgment with this generation and condemn it; for when Jonah preached they did repent, and here is One greater than Jonah." The asterisks in the quotation represent a verse (40th) absent from Luke, and generally regarded as a gloss on the narrative. Jonah's " adventure " with the whale could have been no sign to the Ninevites,

since they did not see it; besides, the words which have crept into the text from the marginal note of an amanuensis spoil the application. It was the preaching of Jonah (as verse 41 makes plain) and not his encounter with the great fish which converted Nineveh. There are, of course, other weighty reasons for the re-interpretation of the Jonah story, but it is right to state here (with the majority of modern critics) that inferences of a historical nature made from Jesus' reference to Jonah cannot be pressed: He is only using an apt and familiar illustration. A more important point, however (which is often lost sight of in irrelevant side issues), is our Lord's dependence on preaching, and not on any spectacular display for the means by which the Kingdom comes in the heart of men; He relied on that for His own Mission, and He has left it on the heart of the Church, as Isaiah reports the oracle of God to himself, "My word shall not return unto Me void." The instruments of the Kingdom are spiritual, moral, ethical; these are the signs of Jesus as Teacher and Preacher; we persuade men.

Other encounters with the parties of the day are recorded, but as these have, or will, come up in the course of our exposition, they need not detain us here. We have instanced the foregoing

because they show how, in Simeon's words (Luke ii. 34), Jesus was " a sign spoken against," and though He exercised a quiet ministry of teaching, He combined with it a keen dialectic which turned on the interpretation of Scripture by the learned men of the day; and, germane to our inquiry, the examples adduced show us something of the content of the Bible of Jesus. They reveal (and they have been quoted for this purpose) His intimate knowledge of Scripture and the original and spiritual interpretation, by which He made it a living oracle. He knew it better than the professional teachers, who had spent their life over it, though in presumptuous pride they asked, " How knoweth this man letters, having never learned ? " And then, charging them with perverting Scripture, He quoted to them Isaiah (xxix. 13), " Vain is their worship of Me, for the doctrines they teach are but the commandments of man." While (professedly) they based their Law, ceremonial and traditional, on Holy Writ, Jesus convicted them of ignorance of the very Scriptures they followed : " Ye do err, not knowing the Scriptures."

We have dwelt on these passages with, perhaps, undue iteration, but they convey the fact, which the common man may not have appreciated, that

Jesus walked at liberty through the length and breadth of the Word, and interpreted it with a depth which is reflected in His own consciousness : " Nor does anyone know the Father except the Son, and He to whom the Son chooses to reveal Him."

CHAPTER IV

A BOOK-SHELF IN NAZARETH

In the endeavour to trace the religious development of our Lord under the conditions of His time and His humanity, we return to that arresting sentence in the third Gospel where Luke (ii. 52), describing the nurture of Jesus, says, "He increased in wisdom and in stature and in favour with God and with man." These words we must take with us as a ruling thought in the discussion of the self-consciousness of Jesus: there was a real Incarnation extending not only to the body but to the mind as well. And this has far-reaching issues. He did not wear our human nature in mere semblance, as a veil or a garment, for it is only in poetry that we can permit ourselves to say, "Thou *seemest* human and Divine;" that would be to fall into the error of Docetism which robs the humanity of Jesus of its reality and example. He was human, and He was Divine,

human in the pure essence of our humanity, and Divine under the limitations and capacities wherein humanity is capable of receiving and unfolding Divinity.

The emphasis of the Church in varying moods of faith has inclined sometimes to the one side and sometimes to the other, obscuring the humanity by metaphysical subtleties, or forgetting the Divinity in naturalistic thought. But the New Testament makes no such mistake, for in its pages, with various conceptions of the nature of Jesus, there is evermore a return to realism and to such a word as we have quoted, that He increased in wisdom and in stature and in favour with God and with man. The Evangelist is not afraid to commit himself to this statement, and is well content to let the Personality of Jesus speak for itself.

On the side of His humanity we have seen how Jesus received the nurture of His time, and, like every other child, was moulded by the surroundings of His home and His country ; the ideals and hopes of His age had their own proper influence upon Him. He was the child of such a race, of such a country, and religious development. It could not be a matter of indifference whether He was born in Palestine, or in Greece, or in India, nurtured in the cradle of the rich, or in the experi-

ences of a working-man's home. As with all His brethren of the Spirit, there was something predestined in His birth and condition, from just such a nation, and home, and religious culture. Let us look at this discipline in the light of the external circumstances of His life.

Galilee, the mother-land of Jesus, was a favoured province ; and its natural features, its people, and their history distinguished it for the better from Judæa, which by contrast was sterile, legal, and averse to new light. But Galilee is the Holy Land of the Gospel, where the air is instinct with His gracious presence yet. The fertility of the " Region," as it was called, had its reaction on the inhabitants, and bred an industrious and healthy-minded race, while " the volcanic soil was reflected in their hot, fiery hearts." That this was mainly for good is the judgment of Sir G. Adam Smith, whose words we have quoted : " This inner fire is an essential of manhood. It burns the meanness out of men, and can flash forth in great passions for righteousness. From first to last the Galilæans were a chivalrous and gallant race " (*Historical Geography*, p. 422). While Judæa had become provincial and remote, Galilee was in touch with a larger life beyond Israel ; some of the great roads of the ancient and even patriarchal world

passed through the "Region," and it may have been in vision from a mountain in Galilee that Jesus saw all the kingdoms of the world and the glory of them. The country, moreover, was the home of a free religious life, mystical, and less subject to the bondage of the letter, and with an outlook to far horizons. It was, indeed, a congenial soil for revolutions, but also for that counterpart on the spiritual side, which made itself known in frequent religious revivals. From His native province Jesus obtained His most loyal followers, including all His disciples but one: "Our Lord chose His friends from the people, and it was not a Galilæan that betrayed Him" (*op. cit.*, p. 422).

The character of the Galilæans, in the estimate of scholars, was greatly influenced by communities of devout and godly people, like the Praying Societies of past days in Scotland, and similar associations of piety in England and Germany; such religious groups as Malachi describes, who cherished good thoughts in bad times: "Then they that feared the Lord spake one with another . . . they that feared the Lord and thought upon His Name" (Mal. iii. 16); the New Testament describes them as waiting for the consolation of Israel.

In another chapter we sought a background for the life of Jesus, in the land and the people among whom He lived. Can we now advance a step further to the religious literature of His time, and find in His use of it, especially in His selective appreciations, some door into a fuller understanding of His mind? Can we say with a recent writer that behind every word (and the use of it) "there is Jesus interpreting Himself" (A. Deissmann, *The Religion of Jesus and the Faith of Paul*, pp. 31-40).

It is in this direction that we have ventured to use the anachronism of "A Book-shelf in Nazareth," meaning thereby the literature which was read in the circles of the pious who are represented in the New Testament by the parents of John the Baptist, by Simeon and Anna who welcomed our Lord to the temple, by Joseph, and Mary His mother, and by the warm fellowships out of which the disciples came. Let us recall the books from the pages of which devout and expectant souls found the daily bread of faith and hope.

In this library the Old Testament held the first and the peerless place, for it is not so much a book as the literature of the Hebrew religion in the Law, the Prophets and the Psalms. It was all prized, but the Prophets and the Psalms lay nearest

to the heart of the pious, and to these in loving iteration they had recourse at all the high tides of life. Jesus, in the temptation-narrative, gave this great place to the Scriptures, that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). And thus the life of the people, national and individual, was nourished. The history of the Hebrew folk, the names of men and women who lived in communion with God, heroes and law-givers, kings and prophets, were then better known and more familiar than they are to the general average of present-day knowledge. The allusions and references Jesus made to them in a wide range of echoes and quotation show His own and the people's familiarity with the Old Testament. There they were quite at home and could find their way about with certainty. It gave them not only their theology but also a religious vocabulary, and the examples and illustrations of the good and right way.

Before the Christian era, the Old Testament, as we know it, was complete; a canon, or rule of faith, had been formed, and the book was everywhere accessible. For it was read and interpreted in the Synagogue every Sabbath day, and in the adjoining school was the instrument of culture,

both civil and religious. In the first century, Hebrew had become a dead language, known only to the learned. The Scriptures, nevertheless, in the ancient tongue continued to be read in public worship, though the passage read was translated by an interpreter into Aramaic, which had become the common speech of the country.

If the Old Testament was familiar to all good Jews, much more, we may conclude, was it known in the Nazareth home, perhaps in digests and Books of Testimonies (the marrow of the Bible), which brought the spiritual parts of the book into the hearts of the more excellent. Such an intimate acquaintance with the golden sayings and deeds of the Old Testament may be assumed from the analogy of our own country, where in pious circles, even outside an official religion, the Bible was once the favoured and perhaps the only book, "the language of Canaan," which coloured the literature and often the speech of the common people (*cf.* Moffatt, *The Bible in Scots Literature ;* and the histories of the Puritan period in England).

In succeeding chapters we shall see the wide range of Jesus over the Old Testament, and along with this, His favourite passages in the nobler parts of it. It is not too much to infer that, like ourselves, He had His preferences—shall we say

selective affinities—which made for Him a Bible within the Bible? Certain books He quoted frequently, among them Deuteronomy, Israel's programme of revival and reformation, and the Psalms and the Prophets. But there were others, such as Esther, Canticles, and the technical Law-books, to which He seldom or never referred. They seemed to make no appeal to Him. There is no doubt that in the former He found points of attachment and sympathy; though it should be added that His silence regarding certain books may be partly due to the fact that they had only been lately received into the canon of Scripture, and had not as yet gained universal acceptance as current coin in the religious exchange. But on a broad and general estimate there is no doubt that in His selective appreciation Jesus represented the opinion, the usages, and preferences of the religious circles in which He had been nurtured. Thus the Old Testament held a commanding place on the book-shelf of the Nazareth home.

But there is more. For us the Hebrew Scriptures end with Malachi (My Messenger), who has been called the last of the prophets. And when our fathers turned to the blank page at the end they used to say, this represents generations of silence during which the voice of God in new and

living messages ceased to be heard in the land of Israel. People had formed the opinion that in these voiceless years there was no inspiration, no prophet, no progress in religious thought and experience, and that Christianity, unprepared for (like Athene from the head of Zeus), sprang full-grown across the gap of the centuries. But in his golden book, *Between the Testaments*, Dr. Charles has shown us, to our infinite relief, how mistaken we have been. Turning under his guidance to the Greek translation of the Old Testament (the Septuagint), we find in it another literature which we call the *Apocrypha*, or "hidden" books (so named, perhaps, because they had been left out of the canonical or accredited Scriptures); and though some of these books may be rather worthless according to our modern estimate, others are of first rank as landmarks in the history of Hebrew thought. They show us how faith grew and deepened.

These were times of crushing oppression and war through which the Hebrew people had to struggle for sheer existence, yet it is only from the Apocryphal literature that we learn how freedom's battle was fought and won, till, for a time, Israel became once more a nation ruled by its own kings and priests. These leaders, the Maccabees, had

their heroisms commemorated in the books that tell the history of national and domestic life in the years of trial.

But apart from historical values, the Apocrypha has also its own supreme value in the story of the evolution of religion. It had always seemed strange that, to take one instance, the cardinal idea of Immortality should be of such late development among the Hebrews, and the wonder is increased when we reflect that in Greece in the fifth century B.C., an outstanding watershed in Greek thought, the Orphic religion had developed the idea of the future life, and with it a doctrine of salvation and saviours. There is great comfort in history! for it reminds us that the Witness of God is in every land, and that all races have some Divine word to lighten their darkness. It is no service to the religion of the Bible to undervalue these gleams of everlastingness among strange and unexpected places and peoples, for God was in them also. They, too, might have said, "Though Abraham knoweth us not, and Israel doth not acknowledge us, doubtless Thou art our Father" (Is. lxiii. 16). On the other side of the Mediterranean men were searching for the Immortal Hope, and saluting it dimly and from afar—

And not by eastern windows only,
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

This tardy development in Israel of the doctrine of Immortality is supplemented in the Apocryphal books, for in them we see how religion with new views of God and final destiny, rose purified out of the furnace of bitter experience, like gold that is tried by fire. The cloud of witnesses and martyrs in the time of the Maccabees had raised acutely the question we have all been asking ourselves on our own account—what has become of these brave men and women? The answer is found in those books in which the teachers and sages of Israel had the genius of faith, and the inspiration of the healthy mind to seek the assurance of Immortality directly and immediately from their idea of God. Certitude grew also out of their experience that there was something in these heroes, and even in the common man, worthy to be immortal, and their faith found its expression in words which we read on many of our War Memorials: "Their souls are in the hands of God, and their names shall live for evermore." This is a quotation culled from the Apocrypha (Wisdom of Solomon, iii. 1; Ecclesiasticus xliv. 14).

There is reason to believe that these books, like the literature of our own country in its wars for freedom and for Covenants, were the favourite reading of the Jewish people, by which they nourished patriotism, and a progressive theology of God and Immortality, more developed than anything in the canonical and recognised books. This literature came into being and into the hands of the people mainly from 200 B.C. onwards, and formed the bridge between the Testaments. The recognition of the value of the Apocrypha has now displaced the fiction of the silent years. It had always been a trial of faith to believe that for generations God could have left Himself without a witness, even among the chosen people, who in the twilight had little to depend on except testimonies and prophecies given for other times and other days. But the Spirit broods continuously in all the deep places of humanity, and the stream of life is never left unstirred by the angel of revelation. God has no blank pages in His intercourse with men; for revelation, like creation itself, is continuous. He abides with His work in nature and man, and "knowledge grows from more to more," even the knowledge of God. This growth we can trace in the Apocrypha and the other popular religious books, which made their

age more important than almost any corresponding period in Hebrew religion. Such recognition and worthy valuation have been of infinite service. For, when a more powerful telescope is turned on what had appeared to be vacant or dim spots in the sky, they have been found blazing with the light of unsuspected suns and constellations; what had seemed points, now are recognised as stars. Such is the period we have spoken of with its Apocryphal literature.

Some of it was written in Hebrew or Aramaic, and some in Greek. From the allusions in the New Testament, we may gather that its ideas, illustrations, and phrases had become interwoven with the vocabulary of the people, and they found echoes also in the words and sayings of Jesus. A few examples will make this apparent. *The Wisdom of the Son of Sirach* (180 B.C. *c.*), generally called *Ecclesiasticus*, has this sentence: "Forgive a sin to thy neighbour, and then when thou prayest, thy sins shall be loosed" (xxviii. 2). It is surely not too fanciful to connect with this the saying of Jesus, "If ye forgive men their trespasses, your Heavenly Father will also forgive you, but if ye do not forgive men, your Father will not forgive your trespasses either" (Matt. vi. 14, 15). From the same pithy and homely

book we have this also : " A new friend is as new wine ; when it is old thou shalt drink it with pleasure " (ix. 10), which reminds us of the verse, " No man having drunk old wine desireth new ; for he saith, the old is good " (Luke v. 39). We may further quote Ben Sirach in his warning to a man who had become rich by wariness and pinching : " And this is the portion of his reward ; whereas he saith, I have found rest, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others and die " (xi. 19) ; and the picture again invites the comparison : " I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee ; and the things which thou hast prepared, whose shall they be ? " (Luke xii. 19, 20). Once more, from the same book, there comes a sentence on oaths, " Accustom not thy mouth to an oath, neither be accustomed to the naming of the Holy One " (xxiii. 9), to which we have the correspondence in the Sermon on the Mount, " I say unto you, Swear not at all ; neither by heaven, for it is God's throne," etc. (Matt. v. 34 ; also xxiii. 22).

From the close of the third century B.C. (the

wide limit of date is put by Dr. Charles, 350-170 B.C., and probably nearer the latter year) there comes the Book of Tobit, with its forecast of the Golden Rule, "What thou hatest, do to no man" (iv. 15). We cannot help comparing the injunction with the words of Jesus, noting especially how He claims for His rule that it embodies both the Law and the prophets, "Whatsoever you would like men to do to you, do just the same to them; that is the meaning of the Law and the Prophets." Tobit's rule certainly is negative, while our Lord's is positive, and in this respect there is a world of difference, but the similarity (we think) is too close to be merely accidental; moreover, Jesus claims that His words are good Scripture. In the same book (iv. 9) we read: "If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little; for thou layest up *a good treasure* for thyself against the day of necessity." At once we recall our Lord's word, "Lay up for yourselves *treasures* in heaven" (Matt. vi. 20), and even more directly concerning almsgiving, "Go, sell that thou hast, and give to the poor, and thou shalt have *treasure in heaven*" (Matt. xix. 21 and Luke xix. 33); "Give alms . . . *a treasure in the heavens* that faileth not" (Luke xii. 33).

In Maccabees we find this high hope for the heroes who fell in the war, " Those who die for God's sake, live unto God ; " and with that we remember our Lord's saying, " God is not a God of dead people but of living, for all live unto Him " (Luke xx. 38). Many other correspondences might be quoted ; let two suffice : " The abomination of desolation " is first found in *Daniel* and *1 Maccabees* (i. 54), and from *Judith* (xvi. 17) we learn that " worm " and " fire " were used in the speech of that time to describe the fate of the lost ; *cf.* " the abomination of desolation " (Matt. xxiv. 15 ; Mark xiii. 14) and " where their worm dieth not and the fire is not quenched " (Mark ix. 48). It is hard to believe that so many well-known references in the Gospels are not the echoes of an earlier literature. Without unduly pressing similarities, and remembering the difficulty of recovering the *ipsissima verba* of Jesus, the inference is yet easy that the Apocryphal books must have been familiarly known and used in the circle of His friends and disciples. And since the common people heard Him gladly, He must have spoken to them in words, phrases, and illustrations that could be understood by the least-educated person in His audience. Our contention is : these echoes and allusions, some of them rising into the rank

of quotations, show the literary background out of which Jesus taught.

But something even more significant than the Apocrypha must now engage our attention—the Apocalypses. For the most part they deal with the problem of "the last things," *i.e.* the final destiny of the individual, the nation, and the world, and they are known under the cumbrous names of Eschatology and Apocalypse. The latter means "Revelation," and is so translated as the title of the concluding book in our New Testament—a revelation book; Eschatology, or the doctrine of the last things, refers to their substance. And strictly speaking, this should be the description of them all—a teaching concerning Final Destiny in the form of Apocalypse. *Daniel* is their type in the Old Testament, and *Revelation* in the New.

These books were written under assumed names. The authors took for "pen-names" those of great worthies of the past—Enoch, Moses, Ezra, etc. With no intention to deceive, they used the names as an accepted and popular literary convention to obtain a hearing and perhaps also with a view to the safety of the anonymous. There was a further consideration; as Jewish religion hardened, the Law tended to crush out

any new development, and made it difficult for a new writer to gain the popular ear. Thus his message had to be given under the shelter of the accepted teachers and guides of past days, whose ideals he honestly endeavoured (as he thought) to reproduce. It is an unfortunate side of controversy and criticism to impute any kind of bad faith to these writers. Unlike the Hebrew prophets, however, the Apocalyptists, despairing of history, took refuge in grandiose pictures of a world-catastrophe, which, in bringing the present age to an end, would inaugurate a new time when Israel would triumph in universal dominion.

For this golden age, or good time coming, the leadership of a great servant was predicted, a prince or messenger, who, as God's deputy, would establish a world of righteousness and peace. Accordingly the revelation-books spoke of the Messiah, the Anointed or Christ. They sang hymns about Him, and called him " Son of Man " —our Lord's favourite name for Himself—the King of God's Kingdom. But with such names and ideas we are right in the heart of the Gospels, listening to the language in which Jesus spoke to His contemporaries, when He used the forms and symbols which the people knew and understood.

We are not concerned in this chapter with the contents of these books. Their teaching and the difficult questions bound up in them will meet us later, when we shall have to distinguish between the idea and the form in which it is clothed, and must ask whether, in the speech of Jesus, these forms were but the earthen mould into which He poured a revelation that transformed and transcended them.

But our object here is to show that Jesus went not only to the Old Testament, but to this library of Apocrypha and Apocalypse, so widely diffused and highly valued among His contemporaries. Much of His teaching, in vocabulary and illustration, has the Jewish background of a world-crisis, wherein God, or His deputy, some great king, or prophet, or servant, or Son would intervene; "The coming Man," John the Baptist called him. Though the most of this literature is outside the Old Testament, its influence must have been great, just as amongst ourselves religion has been deeply coloured by *Paradise Lost* or the *Pilgrim's Progress*, not to speak of popular and Apocalyptic hymns which are always thrown up by the stress of war. Such was the influence of the Apocalypses upon religious communities in the years between Malachi and the Christian era.

This influence is reflected, as we might expect, in the teaching of Jesus and the Evangelists. By race He was a Jew, and spoke to Jews, and He must have used a vocabulary, ideas, and illustrations familiar to His hearers, otherwise they would neither have listened, nor understood Him ; for every man must hear in his own tongue the wonderful words of God. And the common people heard Jesus gladly. He was acceptable ; as the Scribe said, "Well, Master, Thou hast said the truth," *i.e.* "He spoke sound and orthodox doctrine."

One question, however, has troubled religious people. Jealous for the originality of Jesus, they are disturbed to hear that some of His sayings are not new, and that He made His own much of the religious language of former days, repeating its great ideas, and freely employing the symbolism of His age. That He did this has been made a reproach by militant unbelievers. But we do not really honour our Lord in refusing to hear the evidence submitted, or by insisting that He should never have expressed Himself in the vocabulary or ideas of an earlier day ; He quoted law-giver, prophet, psalmist, and apocalyptist, finding in them all forecasts of His mission and His message. And, further, we may well ask, can there be in an

historical religion such a thing as pure and undiluted originality? A great authority in the history and development of it, discussing the Origins of Religion, has said: "No positive religion that has moved men has been able to start with a *tabula rasa* (a clean slate) and express itself as if religion were beginning for the first time; in form, if not in substance, the new system must be in contact all along the line with the older ideas and practices which it finds in possession. A new scheme of faith can find a hearing only by appealing to religious instincts and susceptibilities that already exist in its audience, and it cannot reach these without taking account of the traditional forms in which all religious feeling is embodied, and without speaking a language which men accustomed to these old forms can understand" (W. R. Smith, *Religion of the Semites*, p. 2). None of the great masters in literature, science, or philosophy have been original as if they built straight up from the ground. They did not refuse the past, but, accepting its worth, made it the foundation of something higher than itself. In this sense Jesus also proclaimed that He had come to fulfil the Law and the prophets, *i.e.* to carry them out to their implicit and ideal perfection. He was not always creating new things in religious thought or

idea, not always creating, but always re-creating. No doubt, as we shall see, Jesus was revolutionary, but He was also a Reconstructor. The old things passed away, because He made them new.

This retrospect of "A Book-shelf in Nazareth" is an endeavour to reach the self-consciousness of Jesus by an appreciation of the religious ideas and categories in which people of His age were thinking in the books they read, and in their outlook and hope. These He had assimilated, purified, and renewed, and as for the heroes of His nation, He remembered and handed on their example as He saw them when they stood at the parting of the ways in the light of some religious decision or refusal, when the finger of God and of history had touched them in their fall or their uprising.

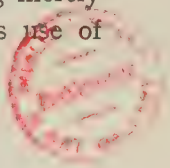
But in this nurture of Jesus there is no trace of any influence outside Judaism. It is not certain if He even knew Greek ; for His native Aramaic ran everywhere in the range of His mission. His culture was thoroughly Hebrew from end to end, and in such a mental and spiritual climate Jesus moved. As a man, in His human nature, He thought with the religious people of His time, and, while transcending all time, He spoke to His audience about the things which filled their soul. May not this suggest a path through the labyrinth

of Apocalypse which so disturbs the thought of to-day? When He took our nature upon Him, it was our humanity in which He dwelt, "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham" (Heb. ii. 16). A real incarnation must surely include this, "I sat where they sat" (Ezek. iii. 15).

CHAPTER V

QUOTATION FROM THE OLD TESTAMENT

In this chapter we do not propose to examine in detail our Lord's use of the Old Testament, for that would involve a discussion of His whole mission and teaching, which will come up later. Our aim here is preparatory and introductory; to give notes on certain lines of approach to the subject from the background and conditions of His references; to recover something of the principle that guided Him in the use of the Scripture, and to ask what He specially sought and found in it. In a later page we shall see how He differed from His contemporaries, and even from the writers of the New Testament itself in His selective appreciation and insight into the religious meaning of the older book. For there is nothing merely traditional, formal, or rabbinical in His use of these oracles of God.



Such an inquiry into the principles which lie behind our Lord's quotation of the Old Testament has, at least, two motives in its favour. *In the first place*, there is the literary consideration to which reference has already been made, of the permanent values to the Christian religion of the Hebrew Scriptures. That Jesus made abundant use of them by "quotation, allusion, and subtle echoes of language" is generally recognised, but the extent of this indebtedness cannot be fully appreciated without a careful examination of such uses. Then we shall find, to quote Dr. Sanday, that His teaching "consisted in the distilled essence of the Old Testament;" Harnack (*History of Dogma*) and Wernle (*The Beginnings of Christianity*) are equally emphatic on this point. And the position is summed up by Wendt (*Teaching of Jesus*, i. 36): "In the Old Testament lay the chief sources whence Jesus derived His own religious education, and the chief means whereby He could establish the Divine right of His teaching in the view of His Jewish contemporaries." We have seen that His mind was permeated with the influence of the Scriptures; its historical figures and personalities rose up before Him for praise or blame, and He used as illustrations and examples the outstanding names in the earlier revelation—

Adam and Eve, Cain and Abel, Noah, Abraham, Lot's wife, Moses, David, Solomon, the queen of Sheba, Elijah, Elisha, Jonah, and others of the prophets. These rose up before Him as a line of men and women who stand out in the Word at the testing moments when the sun was on them for the decisions or refusals of their life.

Besides these historical characters, His mind ranged freely over the great sayings of the Bible, in Deuteronomy (a favourite book), the Prophets and the Psalms, and even in the more arid and (by us) less appreciated Law books. A computation of the extent and direction of our Lord's quotations and allusions has been made by Dr. Moulton (*Cambridge Essays*), which brings out the interesting result that 25 per cent. are from the Pentateuch ; the Prophets and Daniel show almost 50 per cent. ; the Psalms, 20 per cent. ; while the other books yield some 5 per cent. ; a summary which gives impressive testimony to Jesus as a student of the Scriptures, for this He must have been ; and the range of His study.

Reference has been made to the imagination of a book-shelf in Nazareth on which, with the canonical Scriptures, one would find also some of the later and Apocryphal books, and with these,

examples of certain Apocalypses which, like prominent peaks, are all that remain to us of a lost continent of Apocalyptic literature. In the speech of Jesus we have found striking correspondences of word and idea with these books, which in their visions gave substance to the dreams, and nourished the hopes of His contemporaries. That the devout circles of Galilee who waited for " the consolation of Israel " knew these books there is scarcely a doubt ; for the many translations and versions show how popular they were.

Nor does the lowliness of the Nazareth home disturb the imagination of this treasury of religious literature, if we remember the corresponding bookshelf in the humble homes of our own land, where, though education was meagre, faith and religious outlook were spacious. There must have been in the synagogues of Galilee, certainly in the great synagogue of Capernaum, which was not far from Nazareth, similar treasures and traditions of piety and Bible knowledge ; and it is not too fanciful to believe that Jesus had access to the literary treasures of these centres of religious education, and from them acquired His intimate knowledge of the Bible. Above all, He must have learned from Mary not only the roll-call of the faithful, but something likewise of the hope and the up-

lifting expectation which every Jewish mother cherished for herself and her son. The Epistle of James the Lord's brother, with its wealth of Old Testament quotation and allusion, is also clear evidence of the religious climate of the Nazareth home and its intimate familiarity with the best Biblical literature.

In culture Jesus was the heir of all the ages of Hebrew religion and outlook, for His increase in wisdom must have included a growing knowledge and appreciation of the literature of His own people. And for a mind like His, unstained and undimmed by sin, it was no broken image which He saw in the Bible of His race, for in His pure soul there were no earth-born clouds ; the stars shone in a clear sky. May it not have been that His immediate and perfect vision of God gave outward form at least to that firmly attested word, " All things were delivered to Me of My Father, and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son ? " This God-consciousness was not acquired, but was an original endowment of soul.

Yet, in speaking of Jesus as a student of Scripture, we must put far from us the thought of a merely docetic Christ, who with omniscient outlook passed critical judgment on books, traditions, and

incidents of history. In respect of the externals of Scripture He became like to His brethren, stood on the traditional knowledge of His time, and was the child of His age. This caution is not unnecessary when we find men drawing critical inferences from our Lord's quotation of Scripture under the accepted names of Jewish tradition. But He read His Bible not to pronounce decisions on such matters ; He came to it as the truly pious have always come, to find God and the living word ; questions of origin and date were not on the horizon of that day and country, nor were they on His. Such things, important as they are in their own sphere, do not give us the face of God, for they were non-essentials then, and they are non-essentials now. We shall not be misunderstood if we say that Jesus took His Bible at its face value. So much must be premised concerning our Lord's use and quotation of the Old Testament.

A second consideration which favours an inquiry into Jesus' use of the Scriptures concerns His own Personality. There have been many discussions and speculations about what is called the self-consciousness of Jesus, what He taught concerning Himself, and what He felt, when His mind, apart even from speech, dwelt and brooded on the ineffable mystery of His nature and work. But

except for one or two far-shining words, there is little to pierce the white light which shines round Him, and little to guide us. One always feels that *a priori* judgments on the self-consciousness of Jesus are like breathing in a vacuum ; there are so few materials to work upon ; our sun-filled eyes cannot behold Him, because they are dim through excess of light ; " And knowledge is of things we see." For this reason many speculations concerning the inner nature of Jesus have been, in large measure, vain and unsatisfying, with little for progress and edification. We soon come to a limit beyond which we cannot penetrate.

But is there no other method or discipline by which with reverent feet we may approach the great mystery ? Is it too fanciful or futile if we find indications and gleams of the self-consciousness of Jesus reflected in the kind of quotation and application He made from the Old Testament, in His appreciative selections, what He looked for, what He valued most, and the illuminating uses to which He applied it ? He abrogated or set aside parts of the older Scripture, and, as we shall see, even made it criticise itself. To compare human things with Divine, a man is known by his books and his preferences among them, by the

instinct which chooses or refuses. Can we say this of Jesus ?

Now, it is admitted that our Lord's reading and interpretation of the Old Testament are peculiar to Himself. Jesus had His favourite books and favourite thoughts in Scripture. He had well-trodden paths through it, and His quotations are footprints on the way He took. His likes and dislikes (if with reverence we may use such words) stand out in the Gospel record, and His temper and spirit seem to bring us a little nearer His soul, close to the thoughts He loved best, to the indications of His inner mind and the high consciousness of His vocation. Sometimes we feel that His Bible within the Bible and the echoes of it which rose to His lips point the way to something even deeper than the words, and we get nearer to the reality in itself. Therefore an investigation such as this might have the promise of high religious value.

In discussing Biblical quotation, it will be helpful to recall again the systems of interpretation and exegesis which were current in Judaism. Origen, as we have seen, was not the first to apply the allegorical method to the Hebrew Scriptures. Long before his day the Jewish rabbis (followed even to the present day by certain preachers) had

extracted a spiritual meaning from texts which on the surface were both sterile and forbidding. In this they (unconsciously) followed the example of the Greeks, who freely allegorised *Homer* on the plea that they had to do so to save him from the charge of blasphemy for dishonouring the gods. This led to the allegorical interpretation of the *Iliad* in the interest of a higher morality.

There are examples of this accommodating method in the New Testament even, as we have stated above, in the Epistles where Paul freely allegorises, and more sparingly in the Gospels. That practice must be reckoned with in dealing with the principles of quotation. But from this artificial use of Scripture Jesus departed, and turned instead to what we call the permanent elements in the religious history of Israel. These are a living God, His holiness and spirituality, the inwardness of the Law, the ethical teaching of the prophets, the spiritual experiences of the saints and their visions of an ideal future under many changing symbols and metaphors. Such truths were real and abiding for Him also, and on them He set His seal by quotation and allusion ; for these alone represented to Him the inspiration of the Old Testament. The letter apart from the spirit was not inspired. The temporary, positive,

and *ad hoc* ordinances, with all the sensuous and mundane dress in which a coming age of bliss was clothed, He made obsolete by transforming and appropriating to a higher use the language in which they were presented. Mechanical theories of the inspiration of the letter find no support in the teaching of Jesus; and His method might well be pondered by the *Fundamentalists* of to-day. However devout and sincere their use of Scripture may be, it is not really honouring to our Lord or to His Bible.

Further, in many instances quotation is not to be distinguished from illustration, and has no dogmatic intention. Speakers or writers in the New Testament cast their net widely in all available sacred literature, canonical, apocryphal, and apocalyptic; and like men of sense, they took their illustrations where they could find them. But in this use they did not intend to pronounce infallible verdicts of history on such characters and events, any more than we intend historical judgments in citing "Hamlet, Prince of Denmark." The oft-recurring phrase, "that it might be fulfilled," is frequently nothing more than a formula of quotation, or literary device to introduce some telling illustration which, at the same time, has the sanction of an ancient and honoured scripture.

Sometimes an attractive word, which also occurred in the lesson under review, drew the author to his quotation. An example of this may be found in Matthew's Gospel (ii. 15), where "Out of Egypt have I called my son" is taken away from its original context of the Exodus and applied to the deliverance of Jesus; *Son* and *Egypt* pointed out the text as something illustrative and edifying. The formula of quotation in this and other examples may therefore be nothing more than a conventional introduction of an extract which fits the subject. In the *Jewish Encyclopædia* (vol. iii., quoted in *Cambridge Biblical Essays*, p. 170) this view of traditional exegesis is taken: "In legal and homiletical exegesis the expounder endeavoured not so much to seek the original meaning of the text, as to find authority in some Biblical passage for the concepts and ideas, the rules of conduct and teachings for which he wished to have a Biblical foundation." This is a valuable sidelight from Jewish sources on the principles and methods of quotation which were accepted among the contemporaries of Jesus and even by the Evangelists; though He had His own personal and original way of reading Scripture.

Yet this ought to be said in further explanation of what seems to us far-fetched in certain

quotations from the Old Testament. Believing as they had warrant for doing that Jesus perfectly incarnated in Himself the ideal Israel, and that in Him was revealed all that Israel stood for in the Divine thought and had failed to be, the Evangelists found an irresistible attraction to make Him repeat and recapitulate in Himself all that was best and greatest in Hebrew story. This attractive influence, there is reason to believe, left its mark on Gospel quotation, perhaps also more sparingly in works and narratives.

These principles and methods of using the Hebrew Scriptures may be summarised, *viz.* :—

1. *The Argumentative Use,* where the citation employs the incident, teaching, or prophecy " to prove a rule or buttress some precept of conduct." There are several instances of this dialectic method in the teaching of Jesus, notably His reference to Psalm cx. in Matt. xxii. 41-46.

2. *The Quotation of Comparison or Similarity* in the reference already made (*cf.* Hosea's allusion to Israel in Egypt with Matt. ii. 15).

3. *The purely Literary Influence,* where a verse is used for its apposite quality, or its spiritual beauty (*cf.* Burton art. " Quotations " in *Hastings' Dictionary,* 1 vol. ed.).

Perhaps we should find less difficulty in the

explanation of these quotations if we remembered that ancient writers had not learned the salutary rule of verifying their references. They (even in the New Testament) gave free renderings, combining, omitting, or adapting words and phrases from different sources with a view to effect and edification ; hence our difficulties in recognising and reconciling quotations which we think should be literal. But surely it is unfair to expect that the meticulous canons of to-day should necessarily be the principles of first-century writers and speakers who had grown up under different literary usages and traditions. And Jesus, according to the flesh, was a Jew and spoke to Jews, employing the forms, vocabularies and illustrative references which were understood and appreciated by the people. For how otherwise could He have found a point of contact with them ?

Of the many allusions, references, and echoes of the Old Testament, the larger number are made from the Septuagint (LXX.), which was the Bible of the Early Church ; though, it should be noted, Paul, and the writer of the Fourth Gospel quote from the Hebrew, as well as from the Alexandrian version. But on the other hand, when we open Matthew's Gospel the dominant authority is not the LXX., but the Massoretic text as interpreted

into Aramaic in the synagogue. Of this we have evidence in Mark's Gospel also, where we find the well-recognised fragments of the mother-speech of Jesus in the dialect of His time—" Abba ; Amen ; Corban ; Ephphatha ; Talitha cumi ; Eloi, Eloi, lama sabachtani." Dr. Burkitt (*The Earliest Sources for the Life of Jesus*, p. 22) takes these words as water-marks of identity, and concludes that they could not have been invented by Greek-speaking persons, but must have come down unchanged from the living memory of the first Palestinian disciples. And he applies this criterion to the standing problem of the Gospels ; for how can we be sure of, he asks, how can we recover, the *ipsissima verba* of Jesus ? By many writers on the New Testament the problem is given up as insoluble. But Dr. Burkitt offers as a clue to the maze the principle that " If we can regard any alleged saying of Jesus as genuine and historical, we must be able to put back its essential terms from the Greek into the original Aramaic ; a faithfully reported quotation of Jesus or of Peter ought to agree with the Hebrew version against the Greek, or at least ought not to acquire its point and appropriateness from a peculiar rendering in the Greek " (*op. cit.*, pp. 22-26). In this view Dalman (*The Words of Jesus*) agrees " that

for the understanding of whole ranges of New Testament phraseology it is necessary to seek Aramaic equivalents."

Dr. Burkitt gives us several illustrations of his principle, *e.g.* St. Matthew has preserved a quotation employed by our Lord from that great charter of spiritual religion in Hosea (vi. 6): "I desired mercy, not sacrifice." But the Greek Bible has. "I desire mercy *rather than* sacrifice." Matthew's quotation, however, agrees with the Hebrew against the Septuagint, which shows "that the report of the words comes from an original source, and an auditor." Another illustration is cited; in Luke xxii. 37, Jesus quotes the *Servant Prophecy*, "He was reckoned among the transgressors." But again the quotation does not agree in diction with the Septuagint (though the difference is verbal), but does agree with the Hebrew. "Here, therefore," Burkitt argues, "we have an instance of faithful reminiscence of our Lord's words." Yet, in fairness one should add that the rule does not always produce the same results. In *The Entry into Jerusalem* Jesus defended the children's praises by a verse from Ps. viii., "Out of the mouth of babes and sucklings Thou hast perfected praise." But the Hebrew and our version have "strength" or "stronghold," and

only in the Greek Bible do we find "praise." From this change Dr. Burkitt infers that the quotation in question must have been recast by one who was more familiar with the Greek than the Hebrew Scripture.

But it says much for the theory of the first Gospel being based upon an Aramaic source, if we find that there the predominating tone and colour are Hebrew, and "that the author of the first Gospel was a Christian Jew who still read his Bible in Hebrew, or drew his series of prophetic quotations from a special source compiled by a Jew of His day." Such may be the dim footprints of the hypothetical *Book of Testimonies*. In this connection one sometimes asks if the pious circles in Galilee out of which Jesus and His disciples came had a similar Golden Book, pre-Christian in its origin, into which were gathered Messianic hopes and the visions of the Kingdom. His own emphasis on the Kingdom—the one thing, according to certain scholars, for which He went to the Scriptures of the Old Testament—may presuppose the existence of such a book.

This lends confirmation to the view of all good authorities that the leading ideas and thoughts in our Lord's teaching are Jewish; there is no trace of Greek or other foreign influence. That is

important evidence of the trustworthiness of the Synoptists' account of Him, for these Gospels on the face of them are Jewish books through and through, and the approximations to Gentile thought are only accidental assonances. The matrix of the thought of Jesus is to be sought in the Old Testament and His use of it. To this use, as we have seen, Luke gives us the clue in our Lord's discourse on the Emmaus road, that, "Beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." That was what He sought.

This chapter has been limited to the *principles* of quotation, since the separate references will come up for review in subsequent pages. But, if we were to detail them we should be surprised at their number and range over a wide extent of Hebrew literature. There is thus a continuity of revelation, shown especially in the use of Apocrypha and Apocalypse by Jesus, a stream of inspiration like the pulse of the sea in the river, ever flowing from the earliest time to His own day. Perhaps at first one is startled to find so many correspondences in the sayings of Jesus with that older revelation, a similarity which extends not only to the names and titles which He appropriated to

Himself, but to the ethical teaching as well. Sensitive minds, and the unbeliever also, try to account for the similarity in many strange ways, or they dismiss the thought altogether. But too much importance may be attributed to newness. The originality of Jesus is not so much in His words or even in His teaching, as in His Personality and His work. Something new came into the world with Him; and this newness is Himself. But we shall have to return to the question of the Originality of Jesus (p. 212).

To sum up: Jesus' Messianic consciousness determined His use of the Old Testament and is reflected in that use. Through all its books He sought for the thought of the Kingdom, which was determinative for Him. He pierced behind externals and dealt with principles. Even the Evangelists, in retrospect, were tempted to dwell on external details and correspondences which appeared to them as if outward events in their Master's career had been ordered for the express purpose of fulfilling texts in the Old Testament. Not so Jesus. His quotations bear His own stamp, that of the spiritual and the eternal. We can readily identify them, for it was His way to draw out the hidden wealth of Scripture and to go behind the verbal appearances to the religious

meaning. By His spirit He did for the Old Testament what He does for the soul—

> To pour fresh life on every part,
> And new create the whole.

And so in His own words, He fulfilled the Scriptures.

CHAPTER VI

THE APOCALYPTIC SYMBOLISM IN THE TEACHING OF JESUS: THE KINGDOM-FORECASTS

REFERENCE has already been made to the considerable body of literature in the canonical scriptures and outside them, which is known by the name of Apocalyptic. These *Books for the Times*, for such they are, enjoyed a wide popularity, and in the century preceding the advent of Jesus had undoubted influence among the circles of "The Pious" in shaping their world-view. But the Apocalypses are not uniform in their teaching, for there is almost everything in them from the crudest materialism of outlook up to deeply spiritual conceptions of the nature and destiny of man. Yet in all of them there is a common kernel of thought, inasmuch as they deal with the fundamental ideas of sin, salvation, and a Saviour; of a new heaven and a new earth, and the catastrophic judgment by which they are to be brought into being.

But these conceptions are not merely Hebrew or the offspring of the mind of later Judaism, for Dr. Oesterley has shown us (*Evolution of the Messianic Idea*) the wide range of these religious pictures in which primitive man sought to express his fears, his feeling of dependence, and his outlook into the good time coming, when a golden age and a renewed earth would banish all ancient forms of wrong, and good would be the final goal of ill. Stories, parables, visions, or myths gave expression to these hopes which may be recognised in Egypt in the myths of Isis and Osiris ; in Persia also, and, as Oesterley points out, in an extended line of religious culture from Babylon on the one side to Africa and Peru on the other. The Mysteries (Orphic, and their successors) were acted myths ; how intensely the Myth could be used as the vehicle of religious ideas may be read in the *Dialogues of Plato*, who employed it in a high and serious sense. In Roman literature also we recall the stately picture of the Golden Age, which Vergil unfolds in his Fourth Eclogue. Myth, at its best, is the endeavour of the inquiring spirit to give intelligent expression in the concrete to fundamental truths in the religious nature of man.

Nor is this an outworn form of religious speech which is to be found only in the pages of the past ;

it makes itself heard in our well-known Christmas hymn, which in essence is Apocalyptic :—

> For, lo ! the days are hastening on,
> By prophet bards foretold,
> When with the ever circling years
> Comes round the Age of gold.

Indeed, Apocalyptic is a familiar figure in modern verse ; Blake has it in high degree ; and Tennyson, without its despair, is an Apocalyptist in his trust—

> That good shall fall
> At last, far off, at last to all,
> And every winter change to spring.

Passing over certain types of Evangelistic hymns which are steeped in Apocalyptic, we recognise the literary mood by pre-eminence in the rolling measures of the *Battle Hymn of the Republic* :—

> Mine eyes have seen the glory of the coming of the Lord,
> He is trampling out the vintage where the grapes of wrath are stored ;
> He hath loosed the fatal lightning of His terrible, swift sword ;
> His truth is marching on.
>
> He is coming like the glory of the morning on the wave,
> He is wisdom to the mighty ; He is succour to the brave ;
> So the world shall be His footstool, and the soul of time His slave ;
> Our God is marching on.

Many other illustrations of this literature might be quoted to show that Apocalyptic is not confined to the Hebrew writings, though in them it has found its most striking expression; all nations have used it to judge the failure of the past and to demand a new start for the world and man's life; it is a well-nigh universal expression of Final Destiny in the form of vision and myth.

And the word "myth" has for long ceased to trouble the mind of the timid; for we all believe that God, in many forms and fashions, has used imagination to make Himself known. Nor has *myth* any connection with *mythical* in our sense, but is rather a truth of religion expressed in the concrete. Indeed, Apocalypse may be defined as picture-writing, ideographs or ideograms of religious thought that body forth in a local habitation and a name conceptions of the future which were difficult to hold or express in the abstract. Apocalypse is not, therefore, exclusively Jewish, but a necessary vehicle of all religions in certain stages of their development.

For our present purpose, however, Apocalyptic has its interest in that it represents the later Hebrew world-view, and its chief interest because its symbols colour the narratives in the Synoptic Gospels. Reference has been made to the rapid

growth and popularity of this form of religious literature in the two centuries before Christ, but it is found also in the Prophets and the Psalms, and appears even in the extra-canonical tale of Ahikar the Wise, which was known in the fifth century B.C.

Jesus lived in a world which thought in these imposing and turgid pictures of the future ; they were the people's interpretation of the problem of suffering and sin, and the endeavour of the age to justify the ways of God with men ; to reconcile the ideal of the nation with its actual experience of humiliation, defeat, and sorrow. Jesus came into this heritage of religious thought, and out of it one of the problems of His self-consciousness rises—how did He relate Himself to the prevailing views of His time ?

Now, in any discussion of our Lord's use of Old Testament symbols, we have to take account of the framework or mould in which His message was set. This necessity has been so clearly recognised that no modern Life of Christ can be regarded as adequate without a treatment of the literary and religious background against which His teaching framed itself. Specially in recent times, absorbing attention and interest have been claimed for what is called the Apocalyptic ideas (canonical and non-

canonical) which Jesus is said to have made His own. Various interpretations of these have been given : (1) Schweitzer, in *The Quest of the Historical Jesus*, though he did not originate the question which had already been raised in Germany by Wrede and Joh. Weiss, has the credit of directing the theological world to a fresh investigation of the influence of Apocalyptic on the world-thought of Jesus. Briefly and generally, his conclusion is this : Jesus was completely subdued by the Apocalyptic idea ; it came to dominate His mind, and ultimately shaped the form of His Mission, and led Him to the catastrophe of the Cross, a martyr by mistake.

Concerning this theory, which has been severely handled by subsequent criticism, it is held to fail, at the point where failure is most serious, *i.e.* in giving an adequate and credible account of the Personality of Jesus. This, after all, is the one criterion of any Christology whatsoever—What think ye of Christ ? And nothing is more unlike the healthy-minded, radiant figure of the Evangelists' story than the changeful visionary, mastered by the varying visions and opinions of His age which He could not control.

Apocalypse had all moods of religion, from the lowest to the highest, and extremists have been

somewhat ready to take from it the views which suit them best, neglecting others which are even more impressive. "But men may construe things after their fashion, clean from the purpose of the things themselves." In *The Quest of the Historical Jesus* we do not recognise the Prophet of Moral Freedom and the Lord of Hope. He was not a pessimist, and Apocalyptic is pessimistic through and through, since it bases itself on the conviction that the only use God has for the present world is to blot it out. The real teaching of Jesus, on the other hand, was fundamentally opposed to the essentials of Apocalyptic, with its violence, domination, and Hebrew exclusiveness; for, as that lamented scholar, C. W. Emmet, has said, "Its beliefs were associated with the impatient desire of the unregenerate man for vengeance on his enemies, and with the superficial idea that sin could be overcome by the destruction of the sinner. In the last resort this makes nonsense of the world-process. It represents God as a chess-player, who can, when He sees fit, sweep His opponents off the board and order the opponent himself away to execution" (*The Lord of Thought*, p. 311). This is not the Galilæan Gospel, or the God of Jesus. It will not do to exaggerate the Apocalyptic element in the teaching of Jesus to the neglect of the really

First Things, *viz.* His religious and ethical message, which we find so central in *Q.*, the source of that teaching in *Matthew* and *Luke*.

2. Another explanation has been given of the Apocalyptic passages in the Gospels: that they are due, not to Jesus Himself, but to the eschatological prepossessions of the Early Church. It is tempting, no doubt, by a short cut to get rid of disturbing elements in the Synoptic narrative, and to rule them out on the ground that they had no place in the teaching of Jesus. More easy and attractive than safe; for there is the danger of reducing the narrative to a heap of fragments. And the question at once arises, who can choose what is to be cut out and on what ground are the excisions to be made? For, in almost every case, the offending passages stand or fall by the same textual authority as the rest. This subjective criticism has failed to satisfy authorities on the text of the Gospels.

3. But another door of escape from the difficulties of the Apocalyptic element in the Synoptists has been suggested, *viz.* the teaching of Jesus, while it embraced truth for all time, included also truths that were only for His own day and generation; the latter, as positive and local, may be left behind with the temporal associations of His

ministry and message as merely the earthen vessel of Revelation. Yet what are we to make of that saying of Jesus so strongly attested in the Synoptics ?—" Heaven and earth shall pass away, but my words shall not pass away " (Matt. xxiv. 35 ; Mark xiii. 31 ; Luke xxi. 33).

This theory, while it has some of the defects of former explanations, has this of its own, that it builds itself on the conditional character of the ethics of Jesus. And here so competent a guide as Prof. E. F. Scott (*The Ethical Teaching of Jesus*, p. 43) may be followed in his conclusion : " In spite of all logical considerations the theory of an interim-ethic may be confidently put aside. . . . While the apocalyptic element in Jesus' teaching must be fairly recognised, it cannot be pressed in any rigid and one-sided way. The more we examine His attitude to the current beliefs, the more we realise that He did not allow Himself to be fettered by them."

Just as Jesus spoke in the tongues of men and not of angels, so He must needs employ the religious symbols and vocabulary of His time. Every teacher has to do this and speak to each man in the tongue in which he was born. For the penalty of refusal is to be unintelligible and rejected. Jesus found the people of His day thinking in the

symbols of Apocalyptic; and in this particular He became like unto His brethren. In the circles out of which He came and from which He drew His earliest followers a religious teacher had to use the accepted forms of thought. But in using these forms, Jesus transformed, heightened, and transmuted them. The form was old but the spirit was new. He sat as a refiner and purifier of silver; how the dross was eliminated from the ruling conceptions of Judaism we shall see when we examine the ideas of the Kingdom and the Messiah as they appear in the Old Testament on the one hand, and in the application of them made by Jesus on the other.

Under the limitations of our subject, *Jesus and the Old Testament*, it is necessary, and sufficient, to confine ourselves to a general statement of the Kingdom and Messianic forecasts, our Lord's relation to these, and His criticism (in great measure implicit) of the traditional and contemporary interpretation.

The expression "*Kingdom of God*" is not found in the Old Testament yet the idea is everywhere present, not only in the prophetic literature where we might expect it, but even in the historical books; and it has behind it a long evolution in many shapes and forms. *The Theocracy*, as it is

called—or, more simply, *The Rule of God*—is bound up with the earliest corporate life of Israel. Above all other nations they were conscious of being God's possession, His peculiar people; He was their Maker and their King. Of this mutual and highly moralised relation the Scriptures are full; the people confess, "God is my King of old; our own God for ever and ever;" and He answers, "I have given Egypt as thy ransom, Ethiopia and Seba for thee;" exclusive privilege and exclusive possession. In the later prophets, under the saving and liberalising influence of the Exile, this eminence was modified to the extent that God's rule over other peoples was admitted, but the premier place as the most favoured nation still belonged to the chosen people as they loved to call themselves.

In earlier days this sovereignty was held to be exercised directly by God Himself, and afterwards by the kings of David's line, the vice-gerents or representatives of the Almighty. But always the God, the people, and the land were bound together in a trinity, with Jerusalem as the centre mediating blessing to the ends of the earth. Other nations might be made partakers of salvation by becoming Jews, yet the Divine vocation belonged to the Hebrew people.

But as Prof. E. F. Scott points out, first the Exile and then the national struggle for existence in the time of the Maccabees disturbed and broke this security and confidence. The growth of military empires in the adjoining lands, and the terrible struggle between Hebraism and Hellenism under Antiochus Epiphanes, made important modifications in the idea of the Kingdom, and the shock displaced many of Israel's earlier prepossessions. Of this the Book of Daniel, and other Apocalyptic writings, are the evidence (*The Kingdom and the Messiah*, pp. 9-10).

The later conception of the Kingdom attained its pre-eminence in *Daniel*, and it was born out of the despair which experience had taught. Israel could no longer successfully contend against a world of enemies, and, with the hope of an earthly kingdom receding ever further from view, the ideal lost itself in the sky, where all ideals lose themselves. Then despair of the world and Apocalypse were born on the same day.

The vision of the Kingdom was not, however, abandoned, but only lifted up into the thought and purpose of an Almighty avenger who would intervene in a catastrophe of history to bring the present age to an end, and without man's help, and despite his hindrance, would usher in a

Kingdom of God to right the wrongs of His people. From Him would come the judgment of the nations and of apostate Jews ; a new earth would arise purified from ancient wrongs ; even nature itself would be redeemed and in miraculous fruitfulness would share in the blessing of the new age ; universal peace and prosperity would prevail under the broad shield of God the Avenger and Israel's King.

The substance of this is found in the book of Daniel (chaps. ii., vii.). In vision he saw the four dominant empires, represented under bestial names (brutal empires), pass away and give place to another Kingdom : " I saw in the night visions, and behold, one like *a* Son of Man came with the clouds of Heaven, and came to the Ancient of days, and they brought him near before Him. And there was given him dominion and glory and a Kingdom, that all peoples, nations and languages should serve him : his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed."

A " Son of Man " in Daniel's vision is not the Messiah (there is no definite article in the text), though in the *Similitudes of Enoch* and certain later Apocalypses, he is assumed to be so. In

Daniel he is the ideal Israel, the righteous remnant, here called the saints of the Most High. A Son of Man (the ideal humanity) is to take the place of the brutal empires ; such is the contrast.

The title, which has given rise to many and varied discussions, concerns us here in connection with our Lord's use of it. In the Synoptics and in the Fourth Gospel, " Son of Man " is used by Jesus, one might say exclusively, as His Self-designation. It is found also in Acts (vii. 56) in the speech of Stephen the martyr, and in Revelation (i. 13 ; xiv. 14) without the article as in *Daniel*. But the name seems to have dropped out of use in the early Church, and its absence in the epistles is significant of the fact that other titles, " Christ " and " Lord," appealed more to the converts from the Gentile world.

But its frequent use by our Lord suggests His prolonged meditation on *Daniel* and other Apocalypses, and the inference may be made that Jesus assumed the title from these books, though Driver, following Westcott, is inclined to the view that the *Daniel* derivation is secondary, and that Ps. viii. 4 is the *fons et origo* of the New Testament " Son of Man." This, however, has not found general acceptance in recent scholarship.

On the question as a whole there is virtual

agreement that Jesus adopted the apocalyptic forms of His time, especially those of the Kingdom, which is so fundamental in His message as reported in the first three Gospels ; in the Fourth Gospel, however, " Eternal Life " to a great extent supersedes the Kingdom-idea. In this emphasis on the Kingdom, Jesus stood in the succession of the prophets and seers of His nation, and the correspondence of thought and form is so repeated and intimate that one can put it down to nothing so much as quotation, allusion, and echo of an earlier Scripture. In *Enoch* (lxii. 1-5, 9, 12) a vision of the judgment of the nations is given : " And thus the Lord commanded the kings and the mighty and the exalted, and those who dwelt upon the earth . . . and the Lord of Spirits seated him (*the Son of Man*) on *the throne of His glory*, and the spirit of righteousness was poured out upon him. . . . And they shall see and recognise how he sits on the throne of His glory. . . . And pain shall seize them when they see that *Son of Man* sitting on *the throne of His glory*." In Matthew's Gospel (xxv. 31) we read : " When the Son of Man shall come in His glory, and all the (holy) angels with Him, then shall He sit upon *the throne of His glory*." Surely in *the Son of Man on the throne of His glory* we have more than an

assonance of speech ; indeed, a real and not an accidental harmony of thought.

To turn to another aspect of the Eschatology. With the conception of the Kingdom there is associated, as we have seen, the idea of The End, or world-judgment of the nations, in the parable just quoted. This doctrine of the End, as Bernard Duhm says, " lies at the heart not only of Hebrew religion, but it has begun the highest flights of all religions. Since the days of the prophets every fresh revival of religion has been marked by the sense of the approaching end of all things " (*The Ever-coming Kingdom of God*, p. 26). Amos first sounded the note so often repeated by his successors, by the Baptist, and by our Lord in His inaugural message, " The time has now come, God's reign is now near ; repent and believe in the Gospel." This wholesome ethic, with its appeal to conscience, had always been characteristic of all that is best in the faith of Israel, but not of that alone ; for, in the Early Church, in Islam, in the German Reformation, and in every later awakening, the same call is heard. It becomes more or less faint when the Church falls asleep, and other appeals softer in tone take its place, but they are not more successful. After all, conscience is the great court for the witness of God, and is

both Judge and Jury ; reality and authority meet each other. It is the note Paul strikes in his address on Mars' Hill : God has fixed a day on which He will judge the world in righteousness by that Man whom He hath ordained.

At the present time in changing moods of faith nothing has given more anxious thought to the preacher than the question, What ought to be the sanction of his message and the ground of his appeal ? What is " the barb on the hook " for the fisher of men ? If regard be paid to the records of revivals in religion, and the experience of the world's greatest preachers, the answer is not uncertain. It is the preaching of the End. *Deep calleth unto deep.* This thought is vital in the teaching of Jesus.

Various notes of the Kingdom may be marked : (1) the Apocalypses looked for the Kingdom of God to be ushered in by a sudden and catastrophic upheaval. For neither in Greek, Hindu, or Hebrew thought do we find the idea of gradual evolutionary progress which is quite a modern conception. The Greek reached his philosophy of history by means of continually recurring cycles, like the ebb and flow of the tides ; and the Hebrew, by what has been called " a divine invasion of history " when the New Age would come from

God Himself in a crisis which man could neither hasten nor avert. The suddenness of the End is like Noah's flood sweeping the world clean, or the lightning flash, or the thief who cometh in an hour we think not of.

(2) With this cataclysm of history there was associated the dominance of Israel over all, in a Kingdom mainly material, where the wrath of man and revenge were almost as evident as the righteousness of God. How far, let us ask, is a Kingdom of this nature in harmony with our Lord's expectation as recorded in the Gospels? When John the Baptist appeared, he came announcing the approach of the Kingdom, with all the accompaniments of "the axe," and "the fire," and the usual Apocalyptic symbols. But Jesus began His ministry with the message of the Kingdom as a Gospel, and its notes are found in His reply to the Baptist (Matt. xi. 4), which consists of a combination from Isaiah's prophecies (xxix. 18; xxxv. 4-6; xlii. 7): "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them" (For the contrast between the Baptist and Jesus in the idea of the Kingdom,

cf. Dr. A. B. Bruce, *The Kingdom of God*, pp. 43-62). In the teaching of Jesus the sterner notes are not wanting, but words of grace tell us that mercy rejoices over judgment.

(3) The Kingdom is given by God ; it is future but also present ; the coming event casts its shadow before, for it is " among men " as the wings of the morning illumining the world before the sun is up ; and even now, in the earliest announcements of its approach, receptive and believing souls receive the " earnest " of it. And though Jesus repeats the earlier note of the Kingdom as a gift, yet it can be hastened by prayer and fellowship. The time will be foreshortened, for when men knock, the door will be opened to its incoming. Such is our Lord's testimony and encouragement to prayer in the hastening of the Kingdom : Thy Kingdom come, Thy will be done on earth as it is in heaven.

(4) As to the nature of the Kingdom, the Lord's Prayer and the Beatitudes are sufficient indication of His thought. It is not a Kingdom of material things, of world-power, and far-spread conquest, but a Kingdom of character and fellowship. How deeply Jesus laid the foundation of all religion may be read in His ever-recurring thought that all things are given and received

in communion and fellowship with a heavenly Father.

The further question has been raised, How far, in His teaching concerning the Kingdom, did Jesus meet and satisfy the prevailing expectations of His time? Perhaps His attitude may be described as that of harmony and difference. It is possible to exaggerate the hard materialism of that generation, even of the Pharisees. As there was a liberal wing in the Judaism of the day, fairly open to progressive influences, so in the circles of *The Quiet in the land* there were men and women who would welcome His message. But there were others in whom the earthly idea was prominent and dominant, and these fell away from Him at once when they perceived where He was leading them (John vi. 66). As to the existence of nationalistic prejudice among the adherents and followers of Jesus, it is significant that in the Canticles, which Luke has prefixed to his Gospel, even in the *Magnificat* and still more in the *Benedictus*, the material side is almost as apparent as the more spiritual conceptions. Probably this represents the inwardness of the situation and the conflict of opinion in the audiences which gathered round Jesus.

In the present chapter we have endeavoured to

review the general concept of the Kingdom, and we have seen how regulative it is for the teaching of Jesus. But the Kingdom involves the King, if not necessarily so. Yet the Messianic idea, secondary though it be, is of such importance for its bearing on Old Testament quotation and allusion that it demands our attention in a chapter by itself.

CHAPTER VII

JESUS AS MESSIAH: TRANSFORMATION AND FULFILMENT

THE purpose of the present chapter is not an exposition of the Messianic idea as such, but something more limited. It is an attempt to interpret, and relate our Lord's consciousness of His office with the Old Testament ideas of it, and specially with those of the prophetic Scriptures; to think of Jesus as a student of the Bible, who, in it, had His own original path; and to find what Scriptures specially appealed to Him, when He dwelt alone with His thoughts, or expounded to contemporaries His conception of His vocation.

The Messianic idea is, of course, only one of the avenues by which to explore the mind of Jesus.

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On other pages, and for the same purpose, we have chosen His use of Apocalyptic, the idea of the Kingdom, His criticism of the Temple and Sacrifice, and His fulfilment and transformation of the Law. But here we shall deal with our Lord's relation to the prevailing Messianic conceptions of the later Judaism, as one of the sure lines of approach to His Personality—the Messiah according to the valuation of Jesus, and in the light of the Prophets.

Nowhere in the Old Testament can we find a more notable testimony to the travail and never-dying hope of Israel than in the glowing words which are interjected between two periods of gloom in the Book of Micah; they have been rightly named *The Consolation of Israel*, or *Israel's Confession of Faith*. In tones reminding us of Jeremiah and the later Isaiah, the true Israel speaks: "As for me, I will wait for the God of my salvation, my God will hear me; rejoice not against me, O mine enemy; if I have fallen, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment (interpose) for me. He will bring me forth to the light, and I shall behold

His righteousness" (vii. 7-9). The forecast is suffused with Israel's indomitable faith in her future, as if she were smiling through her tears: "We fall to rise, are baffled to fight better, sleep to wake." Not specifically Messianic, yet really so, the words stand for the heart of the Saviour-idea; a hope which never left the people; for Israel is the one nation which through all her troubled history steadily bears aloft the lighted lamp: "Hope thou in God, for I shall yet praise Him."

It is not necessary, for our purpose, to trace in detail the Messianic Hope as it appears and reappears in the Old Testament, shining like a star through the cloud-drifts of history; or to enter into conflicting interpretations, more than may be involved in our Lord's relation to them. In general, the Kingdom, and the Messiah ideas, give voice to the persuasion that Heaven would intervene by some great servant, deputy, or messenger to inaugurate the rule of God and a Kingdom of the saints. Sometimes it is a prince of David's line, who rises in vision as the Messiah or Anointed, but any deliverer or national saviour might be acclaimed as such; *e.g.* "Thus saith Jehovah to His Messiah, to Cyrus; I have called thee by thy name" (Is. xlv. 1); later the

mantle fell on Zerubbabel (Hag. ii. 23): "I have chosen thee;" or on one of the Maccabæan heroes.

But it is in the Apocalypses that we find in various forms that idea of the Messiah which was current in the time of Jesus. Even in them, however, there is no one consistent picture. In *Daniel*, the ideal Israel, or Israel's guardian angel, is hailed as Son of Man, but in the *Similitudes of Enoch* a Person comes into view who will be sovereign and judge, the vice-gerent of the Almighty. Another favourite title, and this chiefly among the Pharisees, was "Son of David," a name in which Jesus sometimes acquiesced, while on other occasions He questioned it. That He found Messianic hopes and ideas of all degrees of value in the religion of His time, the discussions in the Gospels make us aware; among the common people, and among the Pharisees and Zealots also. Thus He had to come to terms (as we might say) with the national hope in its varied expression; settle His relation to it, by uniting His thought with it or superimposing upon the popular view His own interpretation of the promised ruler of God's Kingdom.

This is one of the difficult problems of the self-

consciousness of Jesus; *His secret* it has been called, like the name after which Jacob inquired at the ford, man, angel, or God? Indeed, it has become a literary fashion to speak of Jesus as wrestling with the Messianic idea. Hereupon, important questions rise before us: Did He really claim the office at all? When did the Messianic conviction dawn on the mind of Jesus? And which Messiah did He set Himself to be? For as we have seen, there were at least two main streams of Messianic thought, the Pharisaic or religious, and the Zealot or political. To which did Jesus attach Himself? Or was there a third conception which He thought out, sublimated and transformed as the expression of His Office and Work?

Passing by extreme views, the weight of recent scholarship has steadily settled on what may be called the old orthodox basis, that Jesus undoubtedly claimed to be the Messiah foretold by the Prophets. He took for Himself the highest place, greater than that of the greatest of the prophets; and in right of His own authority He accepted John the Baptist as the Elijah who was to come as Forerunner. Gleaming through one of His parables the consciousness of His office speaks in the decision of the Lord of the vineyard,

"Last of all, he sent unto them his son, saying they will reverence my son; but when the husbandmen saw the son, they said to themselves, This is the heir; come, let us kill him and the inheritance will be ours" (Matt. xxi. 37, 38; *cf.* Is. v.). And so Wernle concludes: "Jesus knew Himself to be God's final messenger after whom none higher can come. The superhuman self-consciousness of Jesus, which knows nothing higher than itself save God, and can expect none other, finds satisfactory expression in no other form but that of the Messianic idea" (*op. cit.*, i. 45). And thus modern poetry describes Him—

> God has other Words for other worlds,
> But for this world the Word of God is Christ.

But under the influence of a somewhat rigid eschatology, recent research has been inclined to postpone the uprising of the Messianic Consciousness from the Baptism to the decisive events of Cæsarea Philippi, where Jesus made explicit declaration that He was the Messiah who should come to His Kingdom through suffering (*cf.* E. F. Scott, *op. cit.*, p. 162). Wernle is still more decided in the same direction, that the consciousness of His call did not depend on any visions and

voices, but on an inward leaning ; and he supports this radical departure from the traditional view by a high estimate of the essential greatness of Jesus. Visions, ecstasy, and everything external are for Him superseded ; He is not a prophet, not a servant, but a Son : " All the outer processes, which served the Old Testament prophets as a means of communication with God, fall into disuse when we come to Jesus. That is just what constitutes His greatness " (*op. cit.*, 46). Though this thoroughly evangelical statement is impressive, it is hard to get past the unanimity of the Synoptic records which points to the Baptism as the moment when Jesus realised His vocation. It may be urged that their narratives reflect the prevailing ideas of the primitive Church. But one may demur to a solution which (in spite of great names in its favour) seems to distrust the Gospels on theological and psychological rather than on textual grounds. For this is to embark on a wide sea, where almost any change is possible, and everything depends on the pilot. Have not the prepossessions of eschatology been allowed undue weight ?

To the *filial* consciousness of Jesus we can set no limit of time or degree ; it goes back to the very beginning, as the incident of " the doctors in

the temple" indicates. And from this consciousness that of the Messiah is derived and secondary. If with Professor Scott we regard the Baptism as "an actual experience which marked a turning-point in the inward life of Jesus—a conviction that awoke in Jesus, crystallising itself suddenly in the moment of His Baptism," then we are driven to ask what was this conviction and turning-point, "this sudden crisis of self-recognition?" (*op. cit.*, p. 157). We shall take our answer from Wendt: "At the moment when Jesus underwent the baptism of John, He received the revelation which imparted to Him His Messianic Consciousness."

This revelation came to Himself alone; according to Mark (i. 11) a voice from heaven spoke to Him, "Thou art my Son, the Beloved, in Thee I am well pleased," a salutation which, in the freedom of New Testament quotation, combines Ps. ii. 7 with Is. xlii. 1, taking *My Son* from the Psalm, and *In Thee I am well pleased* from the prophet (in the Hebrew text). Both the references are Messianic (*cf.* Cheyne, *The Christian Use of the Psalms*, p. 42; and Whitehouse, *Isaiah*, vol. ii., *Cent. Bib.*, p. 80).

Here at the beginning of His ministry, then, we find Jesus dwelling on the *Psalms*, and the *Servant*

Songs of the Evangelist of the Old Testament. And because Divine intimations, even to ourselves, come from familiar Scriptures that run in our memory, and on which we have long been pondering, the words at the Baptism have deep significance ; for they shed a light backward on the thoughts of Jesus in what we call His silent years. Through hours of devotional brooding on the hills of Galilee, with loving reverence He dwelt on these prophecies ; face answered to face, deep called unto deep, the depth of Scripture to the depth of His consciousness. And when at the Jordan, the heavenly voice broke on His soul it confirmed a vocation greater than ever given to the highest servant, of His own personal relation to God, and with this the Divine intimation of His call. It was the dawn of His office as Messiah. But which Messiah ? For, as has been said, there were varying ideas of that office. Therefore the distinctive quality of these conceptions, their differences, and the change of values made on them by Jesus, will involve us in an examination of the crucial passages in which He interpreted the content of the Old Testament and chose the way He would take.

The Temptation.—On the face of it, this story must have come from Himself, for it is the record

of a lonely conflict of ideas in the mind of Jesus concerning His Sonship and His Mission. This high problem followed hard on the Baptism because He had now to decide how to use the gift He had then received, and as " the Son " to be the Messiah, not of man but of God. The conflict is described as " temptation," because the alternatives presented in traditional and even Scriptural form, were " so subtle and persuasive " that no one else could have disentangled them as " temptations " and finally refused them. And in revealing His experience our Lord was training The Twelve to distinguish between the earthly and the spiritual forms in which the Kingdom presented itself. Then, and almost to the end, the majority of His circle would have all too readily accepted the lower alternative as legitimate and useful, and felt no scruple in using it for the Kingdom's sake. Then, and now, it is the besetting sin of the baser religions to be reconciled to take any road in the pursuit of a good cause and to make the end justify the means. But Jesus unmasked the specious suggestion. It was " a temptation."

" To make stones bread " was to use His endowment for personal ends, to minister to Himself, and so to doubt the heavenly calling of the Bap-

tism. The tempter was met with the answer from Deuteronomy, one of His favourite books, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. viii. 3). In the intimacy of His fellowship Jesus committed Himself to God alone as the Author and Giver of life; and since man is a dweller in two worlds, a world of sense and the world of spirit, the last word for the ends of life must come from Spirit, "from the mouth of God."

The outward form of the temptation on the pinnacle of the temple is probably the reminiscence of a visit to Jerusalem, where He had seen a priest on some turret of the temple waiting to announce daybreak, or the new moon. That memory is combined with the popular and Apocalyptic idea of a Messiah who would come on the clouds of heaven. Might He not imitate this, and, by forcing the hand of God (a thoroughly magical idea) innocently satisfy the common expectation? The word of the Tempter is sharp-edged with a verse from the Psalms, "He shall give His angels charge concerning thee, and on their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Ps. xci. 11-12). There are many examples of similar temptations in the lives

of the saints, where the strain of a perplexing choice is stretched into agony by the memory, the appeal, and the apparent sanction of some holy word. The psychology of such conflicts is voiced by the great master of human motives in his *Measure for Measure* :—

> Most dangerous
> Is that temptation that doth goad us on
> To sin in loving virtue.

The Temptation was met by another quotation from Deuteronomy, " Thou shalt not tempt the Lord thy God " (Deut. vi. 16). We tempt God when we doubt His promise, or His faithfulness ; for His protection is assured, only when we abide in our vocation, in the path of duty ; there is a world of difference between faith and presumption. The first two temptations have thus tested our Lord's assurance of His Sonship—His fellowship and union with God.

> Whoso has felt the Spirit of the Highest
> Cannot confound, nor doubt Him, nor deny.

But the third trial is concerned more intimately with the nature and exercise of the Messianic gift. Is He to be the Messiah of Zealot expectation, using political means and the fermenting forces of

the time, especially in the hot-bed of Galilee, to establish the Rule of God? This is involved in the vision of "the kingdoms of the world and the glory of them." To fall down and worship Satan is to rely on worldly power and the popular methods of His day—a temptation which, like a deceiving light, has often gleamed across the path of organised religion; it presents the temptation to which Mohammed yielded. Later it became the fatal snare of the mediæval papacy, the so-called temporal power of the Church; to snatch at unspiritual agencies and alliances for building a Kingdom which is not of this world.

To this Jesus replied, and for the third time from Deuteronomy, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Deut. vi. 13; x. 20). The kingdoms of the world and the glory of them, all the baser side of Messianism, He rejected as inconsistent with His vocation, and clung instead to the prophetic ideal. He would fight the battle of the Lord with heavenly weapons. The answer marks the path which He followed with an ever-increasing purpose, and in it He afterwards set His face steadfastly to go to Jerusalem. Then the devil left Him, and angels came and ministered to

Him, a symbolic expression for the Father's approval.

Not that His temptations were ended. They departed for a season, *i.e.* till a convenient opportunity. This came in the request of the Nazarenes for a miracle (Luke iv. 23); when the multitude desired by force to make Him a King (John vi. 15); in the demand of the scribes for a sign from heaven (Mark viii. 11); in Peter's remonstrance against a suffering Messiah (Matt. xvi. 23); in Gethsemane, where He prayed that the cup might pass from Him (Matt. xxvi. 39); and even on Calvary, when the priests cried out, "Let Him now come down from the cross, and we will believe Him" (Matt. xxvii. 42); but, as one says, "They might believe, but we should not." So Jesus wrestled with the Messianic ideas of His time, not merely in the climax of one struggle, but through all His earthly years. That reiterated conflict is reflected from the words in which He thanked His disciples for their loyalty, "And ye have continued with me in my Temptations," *viz.* the popular Messianism (Luke xxii. 28).

The ever-recurring tests of faithfulness find many a poignant illustration in Christian experience. Bunyan, who knew this road better than most, represents his Pilgrim as finding comfort

only in rare resting places—in seasons of fair weather when the soul is at peace in unbroken fellowship. But, he said, for the most part temptations followed all the way, only in his " golden hours " did they leave him. In such happy seasons " Jesus rejoiced in spirit." For fellowship with the Father in the consciousness of a high calling, and not the untroubled life, is the high road to the Kingdom for Jesus and His followers.

In the temptation-narrative we have seen that at the outset of His ministry, Jesus refused the rôle of the political Messiah, both in its methods and its goal. This was determinative of the hereafter. For, in the Gospels there is no indication of wavering or change of plan ; He was not driven from one alternative to another ; but like the *Suffering Servant,* He has insight, understands, is far-seeing ; He knows where He is going and is sure of His end (*cf.* Sir G. A. Smith, *The Book of Isaiah,* ii., 346). From first to last there was one straight road that He took. Though there may be increasing emphasis and clearness of statement in His teaching, the conception of His mission and work remains constant. This is accentuated in Luke's remarkable narrative of the sermon in Nazareth, which we have now to consider.

The Synagogue Discourse.—In what has been called the Galilæan spring-time or year of public favour, Jesus exercised His ministry of teaching and healing in the synagogues which then were everywhere open to Him; "He taught in their synagogues, being glorified of all." In the course of this ministry He came to Nazareth. In the synagogue there was no exclusive or official ritual, for laymen (and Jesus was such in the estimate of His time) were invited to take part in the service; not only might they read the Lessons, but if they had a word of exhortation they were encouraged to give it. In the synagogue of His native town, to which He had resorted from childhood Jesus on this day exercised the privilege of the Reader, and, after the first Lesson from the Law, He stood up to read the Lesson from the Prophets. Though the readings from the Law were prescribed, the Lesson from the Prophets was left to the discretion of the reader (*cf.* A. R. S. Kennedy, *Hastings' Dict.*, 1 vol. ed.). Jesus selected the second Lesson with deliberate intention as appropriate to a Messianic declaration. The phrase, "When He found the place," can hardly mean a chance selection, as if Jesus used the Scriptures like inquirers consulting the Sibylline Books or the *Sortes Vergilianæ*, who found their answer where the book

opened. This use of the Bible in what is nothing better than divination, we may well hesitate to attribute to Him, whose quotation of Scripture went to its heart and spirit and refused the merely verbal. The Lesson He read was chosen. Jesus read: "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." But there He broke off and closed the Book. He would not read, "and a day of vengeance for our God"—

> He did not come to judge the world,
> It was to save He came.

Every eye was riveted upon Him, and in eager attention they kept their faces fixed while He said, "This day is this Scripture fulfilled in your ears." The Lesson is from the Septuagint Version of Isaiah lxi. 1-2, which Luke evidently quotes from memory, since he includes a phrase from Isaiah lviii. 16. But the authenticity of the quotation is self-attested, for it is in harmony with Jesus' use of the Old Testament, where He saw the reflection of His own face and His vocation.

The Age of the Messiah had come. But the sermon was too much for the Nazarenes. Village pride, His refusal to vindicate His claim by a miracle ; His comparison of Himself to Elijah and Elisha, while His audience were unfavourably contrasted with outsiders who were preferred above the elect nation, filled the synagogue with wrath, and His gracious words found no acceptance. This was not the Christ they looked for, and He could be no other.

The Inquiry of John the Baptist.—In almost similar terms the Nazareth programme was repeated to the deputation which came from the Baptist (Luke vii. 18), who had been immured for his faithfulness, and as Josephus says, for political reasons, in the gloomy prison of Machærus. Spasms of doubt and misgiving had clouded John's faith, for the misguided view of a pre-arranged inquiry is unworthy of our Lord. Reports which had reached the Baptist concerning the ministry of Jesus had gravely shaken his confidence. He had preached judgment, the fire, and the axe, but who was this who came with a gospel of grace and goodwill ? The disciples of John fasted, but the disciples of Jesus were joyful as the friends of the bridegroom. It was a reversal of all his ideas. Sending, therefore, two of his followers, he asked

in his perplexity, "Art Thou The Coming One (probably a Messianic title), or are we to look for another?" *i.e.* some one different both in personality and character. In reply, Jesus said: "Go and report to John what you have seen and heard; that the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised up, and to the poor the gospel is preached. And blessed is he who is repelled by nothing in me." The answer is based on Isaiah xxxv. 5-6 and lxi. 1, and is again a free rendering and echo of the prophet's glowing words. Though the quotation is not literal, it gives further evidence that the mind of Jesus moved spontaneously over the length and breadth of the prophetic ideals, and that Isaiah was the inspiration of the higher Messianic conceptions of the time. To this Sir G. Adam Smith has called our attention in his comment: "As we enter the Gospel history from the Old Testament, we feel that Isaiah is in the air. . . . Our Lord sprang from a generation with Isaiah xl.-lxvi. at its heart" (*The Book of Isaiah*, ii., 282-3).

The burden of our Lord's answer, concerning the nature of His office, falls on the last clause, "And to the poor the Gospel is preached." How near we get to the heart of Jesus in this thought!

As if He said to His own and every generation, the final proof of a Divine Mission is, " The poor are evangelised." In days when churches seek credentials and authority from many strange places, we should be all the stronger for the thought that the tokens of the Divine are in the hearts of the poor. The rebuke to John, " Blessed is he who is repelled by nothing in me," though full of gracious pity, is adamant in its claim to be the " Only One." But yet the final word is not rebuke; for with a quotation from *Malachi* (iii. 1), Jesus restored John to his place in the Divine order, as forerunner of Himself and the Kingdom: " This is he of whom it is written: Behold I send my messenger before thy face, which shall prepare thy way before me." John did not want to be praised, but to be assured, yet can we not see the clouds lift in the prison, and hear the whispered reply, Thy gentleness hath made me great? The whole document, human and divine, is impressive testimony to our Lord's thought of His own Personality, and the transformation in values He made on Messianic conceptions even within the circle of His own.

The Great Confession.—At Cæsarea Philippi is placed what we may call the crisis and the crown

of our Lord's teaching concerning His office. The confession of Peter was elicited by Jesus' question to His disciples (they were alone), "Who do men say that I am?" They answered, "John the Baptist, Elijah, or one of the prophets." But setting aside their report as inadequate, He asked them further, "But who say ye that I am?" Peter answered and said unto Him, "Thou art the Christ." The question and the confession both imply previous teaching concerning the Kingdom, though as yet there had been no revelation on His part or recognition on theirs of the Messianic office. But now He reveals Himself. Yet, though the disciples are permitted to share the secret of Jesus, they are charged to keep silent. Mere telling is nothing, flesh and blood cannot understand. Besides, a conflict is not to be precipitated, for He must continue His appeal to the heart of Jerusalem, which a breach with the authorities, Roman or Jewish, would not further.

Here for the first time the disciples were led under the solemn shadow of the Cross. Adopting a Messianic title from *Daniel* and *Enoch*, which He alone used when He spoke of His suffering and His return, Jesus said, "The Son of Man must suffer many things and be rejected by the elders

and the chief priests and the scribes, and be killed, and after three days rise again." It shows how imperfectly the disciples had grasped His secret that Peter rebuked Him, and in this Jesus said he was a Satan who repeated the "Temptation." A suffering Messiah had not till then come into their thought. But whatever had hitherto been implicit was now made explicit at Cæsarea Philippi. In these high tides of our Lord's life we have seen how He appropriated His great Office, yet reinterpreted it; He spiritualised and moralised the popular Messianism in the light of the prophetic ideals.

The Triumphal Entry.—This attitude to the beliefs of His time becomes still more clear in the "Triumphal Entry into Jerusalem." A certain school of writers takes objection to the incident as histrionic, and organised by the disciples and the excitable Galilæan pilgrims; and contends that Jesus merely submitted to a programme for which He had no favour, because for Him it was humiliation rather than triumph. But of this there is no feeling or evidence in the Evangelists. Quite the contrary. Indeed, the Fourth Gospel intimates that the disciples did not realise the import of what was taking place under their eyes, and it was only when Jesus was glorified (by the Resur-

rection) that they remembered how this had been written of Him, and had happened to Him (John xii. 16). The initiative came from our Lord Himself, who requested from some secret disciple the use of the colt on which He rode into Jerusalem in lowly state.

"The Entry" has to be interpreted as one of the symbolic actions of Jesus in which He spoke to the heart of Jerusalem by a revelation of His own self-consciousness. And though "Son of David," with which the crowd greeted Him, had implications for the multitude which He did not share, yet He accepted their homage. It was expressed in the words of Zechariah, "Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just and victorious (Driver's interpretation); lowly and riding upon a colt, the foal of an ass" (Zech. ix. 9). With this there is combined Psalm cxviii. 25-26: "Save now (Hosanna); Blessed is he that cometh in the name of the Lord." Jesus appears to have been pondering these forecasts of the prophet and the psalmist, for once again He took the words of the latter: "The stone which the builders rejected" (Ps. cxviii. 22), and applied them to Himself. The incident, so far from being an excrescence on the Gospel story,

reveals His desire even at the eleventh hour to touch the conscience of the people; He would leave nothing unsaid or undone to plead the causes of the Kingdom. We may follow Dr. Denney in his interpretation, "It is with the consciousness of being the Messiah that Jesus here passes before us" (*Jesus and the Gospel*, p. 347).

In this chapter we have been endeavouring to show how closely in His method Jesus kept to His own word, "The Son of Man goeth as it is written of Him." With this feeling He turned to the mirror of the Old Testament to find the portrait of Himself and to dwell on the spiritual ideals there revealed. Discarding the merely national and political, He sought for an appropriate symbolism, and deliberately chose (organised if we like) an incident that would identify Him with the lowly and the humble. This He took to be the ideal Kingliness of God's Kingdom, and here at the close of His ministry He allowed Himself to be acknowledged openly as Messiah.

In this, as in all else, Jesus lived and did His work in the light of the prophetic Scriptures. He is the Shepherd who is to be smitten (Matt. xxvi. 31; Zech. xiii. 7); with the figure of the Suffering Servant before Him He comes to give His life a ransom for many (Matt. xx. 28; Is.

liii. 12) ; and when before the Sanhedrin He was asked, " Art Thou the Christ, Art Thou the Son of God ? " He gave from Daniel vii. 13 the answer which led Him to the Cross (John xix. 7). From Pilate He accepted the title " King of the Jews " in a Kingdom which was not of this world (John xviii. 36-37). Other testimonies come to Him ; from Pilate (Matt. xxvii. 11, 22) ; the multitude (Luke xxiii. 2) ; the soldiers (Matt. xxvii. 29) ; the priests, scribes, and elders (Matt. xxvii. 41) ; and last of all from the penitent robber (Luke xxiii. 42) (*cf.* Streatfield, *The Self-interpretation of Jesus*, p. 64).

This investigation began by asking, Did Jesus claim to be the Messiah ? and it has shown us the steady iteration, advancing from secrecy to open avowal whereby Jesus adhered to His vocation, an attitude that had its confirmation in the Scriptures, nothing in which seems to have missed His appreciation and His memory. God in the Bible was never silent to Him. But this does not mean that by any external obedience He intentionally fulfilled a programme which was set before Him, for this would have partaken of unreality and would have been artificial. He exercised the freedom of the Son. There was no external compulsion. He was self-moved, if we may say so,

and His words and works flowed out of His unique personal relation to God in which an unbroken fellowship opened up the Scriptures to Him who saw in them the way He should take. Bearing this in mind, one is not sure that they are in the right who deny altogether the predictive element in Hebrew prophecy. The argument may have been over-stressed in past days, but there is something in this harmony of forecast and fulfilment in the life of Jesus which demands an explanation.

And this is specially evident in the prophecy of the Suffering Servant by the later Isaiah. Not that we should seek to identify each little touch and line so as to harmonise it with the experience of Jesus. The prophecy is not a photograph but a portrait of the soul, and, taken so, it is all the more impressive. His interpretation of it was peculiar to Himself. For Judaism in our Lord's time had not reached the conception of the suffering Messiah, nor identified the Messiah with the "Servant." But that this identification had been made by Jesus, and that the fifty-third chapter of Isaiah came to Him as an authentic word of God, there is no doubt. Here was the ruling thought of His work; in service and in suffering, through His teaching and His Passion, He was anointed to be the Redeemer of men, the ransom for the world's

salvation. "I am disposed to think," Prof. Moffatt writes, "that the case for this hypothesis is fairly cogent, and that the fulfilment of such a rôle as that of the Suffering Servant was present to the mind of Jesus" (*The Approach to the New Testament*, p. 94).

CHAPTER VIII

JESUS AS THE CRITIC OF THE TEMPLE AND SACRIFICE

It was our Lord's attitude to the temple and its ritual which finally decided the Sadducees to join with the Pharisees in suppressing Him. And this attitude is so intimately based on His unique and original interpretation of the Scriptures that, in a discussion of *The Bible of Jesus*, His relation to the temple ought to find a place. For this relation ripened the crisis which (from the human point of view) found its issue in the Cross. But several preliminary considerations should be kept in mind, and for the sake of simplicity and clearness, we state them here.

There is, first of all, the historic origin of *The House* as it was called. David's intention to build a temple (in the manner of the religions of the land) was not wholly approved by the prophetic order as represented by Nathan, the "Seer."

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Indeed, there is in his veto a reluctance deeper than the conventional objection that the king had been a " man of blood." Nor does Nathan's later approval impress us, for, as Newman has observed, " In matters of religion first thoughts are generally best, as having more of God in them." On the initiation of the proposal and in opposition to it, the Seer had pleaded a significant oracle which goes deeper than any ritual taboo, since it touches the method of Divine revelation itself. To make the religious principle explicit, Nathan came to the king with the word of the Lord, " I have gone from tent to tent and from dwelling to dwelling " (2 Sam. vii. 5-7). It is still more to the point that, even in the priestly *Book of Chronicles*, this oracle is repeated and extended : " Has the Lord ever spoken a word to any of the Judges of Israel saying, Why have ye not built Me an house of cedar ? I have not dwelt in an house since the day that I brought Israel out of Egypt " (1 Chron. xvii. 6). A highly spiritual conception, and for that early age amazing in its depth ! The knowledge of God had not hitherto been limited by any associations of time or place. It is not too much to say that here Nathan strikes the note which, later, was heard in its fulness at Samaria's well, " Neither in Jerusalem, nor in this mountain."

That this saying is genuine is confirmed by the impression it left on the pioneers of the Early Church and on Stephen in particular. For in the first generation of Christians the proto-martyr had drunk deeply, more deeply than all others, of the spirit of the Master. In the revolutionary speech which cost him his life, Stephen reveals his thorough emancipation from external religion: "Howbeit the Most High dwelleth not in anything made by hands; as saith the prophet, Heaven is My throne, and earth is My footstool, what house will ye build for Me, saith the Lord: or what is the place of My rest?" (Acts vii. 48-49). The speech is a landmark in the progress of religion, advancing from the crude and early thought of a deity who dwelt in pillars, stones, wells, and trees, or so-called holy places, to the highly spiritual conception embodied in the modern hymn—

> From every place below the skies
> The incense of the heart may rise
> To Heaven, and find acceptance there.

And Paul, following the forerunner whom he slew, unfolded on Mars' Hill the same conditions of a spiritual worship, "The Lord of Heaven and earth dwelleth not in temples made with hands" (Acts

xvii. 24). The apostle is here a disciple of Stephen, or perhaps they had both drunk at the same well in the inspiration of the greater prophets of their race. And it was the prophetic teaching that Jesus sought and found in His use of the Old Testament.

It would, however, be a partial view and untrue to all the facts were we to ignore the function of the temple in the early faith and life of Israel, or forget that in the beginning it served as a rallying ground of the people, the bond which kept the nation together, and the religious centre round which they were able to preserve the nucleus of the true religion. But that function was more limited than appears on the surface; for the temple was rather the flag than the foundation of Judaism. After the Exile, when monotheism had been attained, the Central Sanctuary tended to fall away into the religious background, and for all vital purposes its place was taken by the Synagogue. In that exchange of values we mark a notable step forward in the religion of Israel; henceforth the Synagogue became the people's House of Prayer, as distinguished from that of the priests, and in every community of town or village life a spiritual and non-sacrificial worship nourished the faith of the nation. This transformation is a token of what

was coming, and of what, in some measure, had already come.

We have seen the reluctance of the early prophetic witnesses to approve of the temple, a hesitation which became pronounced when the great sanctuary of Jerusalem deteriorated towards the level of a heathen shrine, and became mainly a place for priests and sacrifices. Even Josephus complains that in the second temple the people had been fenced off from holy things to which originally they had free access. His criticism is evidence of a growing "distrust and antipathy" on the part of many who regarded the temple as only a lesser evil than the worship at the High Places (*E. Bi. art.* "Temple"). Its religious importance had greatly waned, and in the overthrow of the first House by Nebuchadnezzar (586 B.C.) the nation's faith suffered nothing; on the contrary, it grew and deepened. And in the first century, when Herod's temple was destroyed by the Roman legions, the religion went on as if nothing had happened but good—a providential deliverance from forms and a ritual which had become obsolete. In this matter Montefiore may be trusted as an impartial witness in his conclusion that "The Jew was enabled to have a nobler religion without the temple than with it; the

religion was gradually bettered and purified by the collapse of the sacrificial system" (*Peake's Commentary*, p. 621). In the time of Jesus the temple, like an autumn leaf, was ripe for its fall, and the shock of the Jewish War brought it down for ever. Yet men will fight for a symbol, as for nothing else, and that is seen in the controversies of the New Testament. This sketch of the fortunes and estimate of the temple may serve as a background to the attitude and criticism which are seen in our Lord's relation to the ancestral Holy Place.

Students will find the two sides of the question discussed by Sir George Adam Smith (*Jerusalem*, ii., 521) in his valuable chapter, "The Temple and the Lord." There he deals with the favourable and unfavourable influences of "The House" on Jewish religion. His conclusions may be summarised: there was this in its favour, "It was a call to the Unseen, an anchor cast within the veil, its most saving service was to carry faith in the right direction; it made for purity; it was a call to prayer, and in the sacrifices spiritual minds must have found in the worship the seals of a more ethical pardon, the means of a deeper sanctification; behind all was the infinite mercy of God."

But in the other scale, and specially for the later history of the temple, there must be placed a heavy burden of default: the altar service interposed a narrow official system between a man and his God; "things not ethical" came between, even mercenary things of barter and exchange, which the prophets called "quit-money." Above all, the sacrificial ritual must have had a disturbing and unpleasant savour to sensitive minds. Even if a devout worshipper, with open ear and seeing eye, might reach past the symbol, what could the common man do but rely on the form in which the sign darkened the thing signified? Worst of all, the avarice of the priests encouraged him to believe that the grace of God might be bought and sold; everything had its price—even religion. So Chaucer scourged the corresponding vices of his day:—

> For many a man so hard is of his herte
> He may not wepé though he soré smerte,
> Therefore instead of weping and prayeres
> Men may give silver to the poré freres.

There is good contemporary evidence that the House of Annas and Caiaphas was on the same low level and detested for its traffic in holy things.

But many of these blemishes are veiled from us by the glamour which priestly writers throw on the temple service ; and in particular the earthy side of it is dimmed by the fact that the Old Testament had been re-cast and revised by a school of writers who glorified the external form, which the people, and even the disciples of Jesus, were also inclined to do. Of this revision under the influence of the priests there is a well-known example in the liturgical *addendum* to the 51st Psalm, where we find an inconsequent conclusion which contradicts the pure spirituality of the foregoing verses (Ps. li. 19).

But to pursue the historical situation. It is to the later prophets we have to go for the inwardness of Hebrew religion ; and from them we may infer that in Israel, living side by side, there were really two religions, this of the priests on the one hand, and that of the prophets on the other ; the religion of Tradition, and the religion of the Spirit ; an opposition which runs through the whole of the Old Testament, and has its final battleground (if there can ever be finality to formal religion) in the teaching of Jesus, who sowed the seed that was reaped by Stephen and by Paul.

Amos, the first of the writing prophets, had no favour for a sacrificial system that in later days

came almost to monopolise the temple worship, which he scourges in the scornful words of a Divine oracle : " Though ye offer Me burnt offering and your meat offerings I will not accept them, neither will I regard the peace offerings of your fat beasts " (Amos v. 22). From Hosea our Lord twice quoted : " I desire mercy and not sacrifice " (Matt. ix. 13 ; xii. 7). Isaiah, Micah, and the prophetical Psalms protest against the unspiritual service. But it is Jeremiah (the greatest man in the Old Testament) who carries the opposition furthest, in his denial that God had ever given any sanction to sacrifice : " I spake not with your fathers nor charged them in the day I brought them forth out of Egypt, concerning burnt offering and sacrifice " (Jer. vii. 22-25). Attempts have been made to extenuate the severity of his judgment by calling it comparative, and a protest not against sacrifice in itself but against its abuse. Principal Smith, however, does not admit that the evasion of this grave issue has been successful (*Jeremiah*, p. 156) ; neither textually nor in candid exegesis can the judgment be set aside.

This points to the conclusion that for Israel sacrifice is ethnic in origin, a relic or an inheritance from Semitic usages, indeed, from all primitive

religions and a burden to the faith (*cf.* Pss. l. and li.). In this opposition to the altar, Prophets and Psalmists are agreed, and their aim as reformers was practical, " to destroy their generation's material belief that animal sacrifice was the indispensable part of religion and worship " (*op. cit.*, p. 159).

Other indications support the conclusion. In the later Isaiah, even with the Sanctuary in ruins, the religious appeal did not suffer, but continued to be made in the only ethical way, through man's exceeding need to God's exceeding love. In the " Servant Songs " the temple is in the background, while in its place there emerges what has been called " the mediation of a great Personality who represents the travail and passion of God." Thus the scholar quoted above expresses the content of Israel's faith as the opposition between an Institution and a Personality. And to show the kinship of this conception of the temple with the best Hebrew thought, even outside the canonical Scriptures, high importance should be given to that golden sentence concerning it, which is found in the Apocrypha, " Nevertheless God did not choose the people for the place's sake, but the place for the people's sake " (2 Macc. v. 19). The declaration, which has often been overlooked, is very

significant of the spiritual currents that were running under the surface of Jewish thought. Though the verse comes from the Apocrypha, it is not discredited by that, for truth and beauty are truth and beauty wherever they are found. Nor (to conclude this historical review) should it be forgotten that in certain Apocalypses, where one might expect a more material outlook, the temple takes an insignificant place, and there is comparative silence concerning the Law and the Altar.

But with these thoughts we find ourselves on the familiar ground of the Gospels, and hear Jesus saying, "Something greater than the temple is here" (Matt. xii. 6, where in the best MSS. the word *meizon* is neuter). And His declaration, "The Sabbath was made for man, and not man for the Sabbath," is almost a paraphrase of the Maccabæan text quoted above, and shows a similar attitude to the Institutions of Judaism. But these considerations carry us right into the heart of the gainsaying which Jesus had to endure from the priests, and from the Scribes who had succeeded to the teaching office: "The priest's lips should keep knowledge" (Mal. ii. 7)—a duty they had neglected in their devotion to the altar and its wages.

The weight of the foregoing pages goes to show that in relation to the temple and its ritual, Jesus turned, as was His wont, to the spiritual ideas which He found in Prophets and Psalmists, and also in the Apocryphal and Apocalyptic books. Just as in the matter of divorce, for example, He went behind Moses and the current Jewish Law to the original nature and constitution of marriage as they are set forth in the Creation-story. From the lower standard which (as He said) was an accommodation to the hardness of men's hearts, and their elementary morality, Jesus appealed to a revelation higher and more primitive, "But it has not been so from the beginning" (Matt. xix. 8; Mark x. 5). Here we find our Lord's doctrine of Scripture. To Him the written word was not sacrosanct or inflexible, but He made the Bible revise itself. If only we could learn the freedom and liberality of the mind which was in Christ Jesus the Lord!

In these interpretations, so relative to a study of the Bible of Jesus, we see His originality in the handling of Scripture; His method was His own, a method which the common people welcomed for its realism and religious appeal; He was not bound, and He refused to bind Himself, by traditional interpretation or by the material nationalism of

Judæa. Institutions and customs (the temple among them) He brought to the test of His own immediate experience and consciousness of God. And to the Scriptures as a whole He applied the same standard; He found in them "the things concerning Himself" (Luke xxiv. 27). To His contemporaries the Book was something once given, and to be accepted on authority and tradition; and when we read in the Mishnah that "He who interprets Scripture in opposition to tradition has no part in the world to come," we understand the wrath of the traditionalists who were exasperated at His interpretations. But to Jesus the Word of God had no dead hand upon it. It was living, springing up like a well. Not like the manna, as He reminded the people, which once came down—"Moses gave you not that bread!" —but the daily communication of a present God, living bread.

Yet, in our consideration of our Lord's use of the Bible, it is essential to safeguard His freedom. We may not say, without qualification, that He took His programme from the Old Testament, for no word in the ancient Scripture had authority for Him till it had approved itself to His own consciousness as Son and Christ. By this every Scripture had to be tried, and in that inward light

He chose or refused ; the testimony of the Spirit of Jesus criticises and judges the Old Testament. This moral and intellectual freedom, which had its source in an unique consciousness of vocation, manifested itself across the whole range of official Judaism. Jesus transformed, abrogated, or deepened the content of whatever He touched. But the Scribes fought bitterly against His free handling of both Scripture and Institutions, as we read in the controversies which trouble the Gospel story.

Yet, there is evidence, as we have seen, that in His refusal to conform to tradition or obsolete moods of faith Jesus did not stand entirely alone. While the hierarchy and official parties in sullen resentment took the other side, there was a section of His contemporaries (almost inarticulate, alas !) in His own immediate following, and even in the Sanhedrin, which represented a more liberal attitude. This schism in Jewish thought can be felt in the Gospels ; and from these we may infer that Jesus spoke for the enlightened Jew whose sympathy He had won in His endeavour to open up a new and living way. Though the spirit of reaction bore them down, it quickens our interest in the religious background to know that there was such a party and liberal wing in Judaism.

The late Franz Delitzsch (*Jesus und Hillel*) has shown that Hillel was the leader of the more progressive party, and had for his opponent the reactionary Shammai (*cf.* the saying "The house of Shammai binds; the house of Hillel looses"); and both of these were the senior contemporaries of Jesus. It is an interesting sidelight on Jewish thought in the time of our Lord.

In relation to the temple, His word, "Something greater than the temple is here" must be taken as the revelation of His self-consciousness, and the definite protest of His Personality; a claim which Bengel in his *Gnomon* interprets as meaning *Templum cedit Christo*—"the temple yields to Christ." A far shining light on the inner mind of Jesus!

In the matter of the temple, our Lord's interest in the synagogue, where He was a constant worshipper and frequent preacher, should be contrasted with the almost negligible notices of His participation in the temple service. According to the Law, He was presented in its courts by His mother, with the sacrifices prescribed for the children of the poor, and welcomed by Simeon and Anna, the choice representatives of Jewish piety. At the age of twelve He was found discussing with

the doctors of the Law in the temple, which He called His Father's House.

But, as Sir George Adam Smith reminds us, with one exception (that of the Pharisee and the Publican) none of His illustrations or parables has its scene laid in the temple. He is found in its outer courts, apart from those devoted to worship; "sitting over against the Treasury," "in Solomon's portico," or "walking in the temple;" He attended the Feasts (certain scholars think He came to *all* the Passovers of His time), and to avoid giving offence He paid the temple dues; but beyond this the record is silent. His attitude was one of detachment and freedom, "entering in, looking round, and going out." Like Jeremiah, He found an audience in its courts, and visited it for that purpose. The parallel is even closer, for it was from the same prophet that Jesus quoted the denunciation of the House as "a den of robbers," and with him pronounced its doom (Jer. vii. 12-14; Mark xiii. 1, 2). This coincidence or harmony must be weighed against the opinion of certain critics, who contend that our Lord's word on the overthrow of the temple should be taken as a prophecy after the event which owed its appearance in the Synoptists and in the Fourth Gospel to the lurid reflection of the actual fall of

the city. This has often been taken as evidence against the integrity of the Evangelists and an argument for the late date even of Mark's Gospel. One feels, however, that the depreciation of the text is rather uncalled for; and may be an instance of theological prepossession on the part of those who, for other reasons, have no favour for the predictive element in prophecy. But the scholar whom we are following in this *résumé* very pertinently reminds us that in His prediction of the fall of the temple, "Jesus was prophesying only what others had already declared." And in the prophecy, moreover, we note with interest how He had been reading or recalling *Jeremiah*.

In an appeal to the authority of Jesus, "See that ye do not refuse to listen to His voice," the profound author of the Epistle to the Hebrews speaks of "The removal of what is shaken, that the things which cannot be shaken may abide." That is the situation entirely, as we have tried to show from the Prophets, and from contemporary evidence; the sad disrepute into which the temple had fallen is admitted. As an institution, it had once served religion, but was now corrupting the faith, and Jesus pronounced its doom. He did this on His own authority, an authority which the people recognised.

That lordship is represented both in word and deed by "the cleansing of the Temple." The symbolic action is placed by the Synoptists among the closing scenes of His ministry as its crisis and its crown, a chronological order which speaks for itself, since the rebuke of the unholy traffic in the temple courts was decisive for the Sadducees, and particularly for Annas and Caiaphas, because it touched their avarice. They could not ignore the sting, "a den of thieves," sharp-edged as it was by its quotation from their own accepted Scriptures (Jer. vii. 11).

But in the Fourth Gospel *the cleansing* is assigned to the opening year of His ministry, in harmony with the writer's intention to follow an ideal order which would give impressive key-notes to the teaching of Jesus. For our present purpose, however, the question of sequence does not arise, even if the incident was repeated, as some scholars believe it was (Garvie, *Westminster N.T.;* and Salmond, *Cent. Bib.*). The main interest is the firmly authenticated story itself, so significant of the mind of Jesus.

It is not necessary to follow in detail the course of the well-known incident. It is clear, as Professor Lake says, that financial interests rather than orthodoxy or theological bias stirred up the

hierarchy and their crowd of clamouring dependents (*Peake's Commentary*, p. 694). For the temple precincts had become a public market for sacrificial victims, and a money exchange to provide the Jewish coins which alone were legal tender for the national tax. And so little was the sanctity of the Holy Place respected, that it had become a thoroughfare which the people used as a short-cut across the city. An interesting parallel to this may be read in Canon Sinclair's *Memories of St. Paul's Cathedral* (p. 39), which contains a letter from Bishop de Braybroke (1405) denouncing the desecration of the cathedral by marketing and trading in the church itself. And in the interests of reformation the bishop alleges the example of the Saviour, who cast the buyers and sellers out of the temple.

This traffic gave rise to two great evils. The place had been alienated from its original purpose as "a house of prayer," because the bargaining of the money-changers and the noise of animals made worship impossible in the courts set apart for the use of Gentiles. And instead, "greedy and unscrupulous traders" enriched themselves at the cost of those who came to offer their sacrifices to God! The desecration of the only place in the temple open to outsiders made the offence more

heinous, and gave point to our Lord's quotation (Is. lvi. 7), in which the temple is regarded not only as a sanctuary for the Jewish people, but belonging to Gentile strangers as well; they too, by the mouth of the prophet, had their rightful claim to it: "The strangers will I bring to my holy mountain and make them joyful in my house of prayer . . . for mine house shall be called a house of prayer for all peoples. The Lord which gathereth the outcasts of Israel saith, Yet will I gather others (Gentile proselytes) to him, beside his own that are gathered." In His choice of the quotation we read the very heart of Jesus, not only the knowledge of an appropriate Scripture, but His indignation at Jewish exclusiveness.

But to come to the content of the quotation. Prayer is more than sacrifice; the Sanctuary is to be a House of Prayer; and this for all peoples, because it is the service for which Israel had been chosen, to bring religion to the far-lands. Narrow nationalism had no place in the mind of Jesus. Indeed, the "Servant" prophecy lies behind Isaiah's words and in the soul of Jesus, who claimed a place for all in His Father's House. The recognition of the Gentiles' portion in God comes from Him whose arms of love are wide enough to embrace all in the universalism that

breathes in His winged words of protest. His welcome to the outcast shines here, and is repeated in words that embody the spirit of Isaiah, " And other sheep I have which are not of this fold, them also I must bring, and they shall hear My voice, and there shall be one flock and one shepherd " (John x. 16). That our Lord chose just Isaiah's Scripture reveals the bent of His thought, how His heart, turning to the multitudes beyond Israel—His other sheep—vindicated a place for them in the Sanctuary. Isaiah had said, " Yet will I gather others beside his own that are gathered ; " " Them also must I bring," Jesus said, taking His vocation upon Himself.

Thus the cleansing of the temple became decisive for His attitude to the Holy Place ; all the more that to find a sanction for His action, He went to the impressive and outstanding oracle which regarded prayer and the ingathering of the Gentile world as the purpose of the Temple ; this and not sacrifice is its primary intention ; and " Isaiah is in the air."

Other references need not detain us, since they are implied in the foregoing. Jesus claimed to be greater than Solomon, the founder of the temple, greater than Jonah and the line of prophets, greater even than the temple itself, the destruction

of which He could calmly foretell, for out of it there would emerge the Christian community, the Church which is His body. A later interpretation has made His words concerning the re-building of the temple apply to the actual House in Jerusalem, or to the Resurrection, but surely this is a mistaken inference. It is the Christian Community He means, the *ecclesia*, which will take the place of the House which had served its day in the economy of Judaism. This and no other was the fulfilment of which He spoke: "I will destroy this temple made with hands, and within three days I will build another made without hands" (Mark xiv. 58). As one asks, "Could Jesus have proposed that the ornate and formal ritual of the Temple should remain the highest expression of worship in the Kingdom of God, or that the corrupt priesthood of Jerusalem should be the permanent mediators of the New Covenant?" (Dickey, *The Constructive Revolution of Jesus*, p. 78). His answer was, "One greater than the Temple is here."

Jesus' relation to the sacrificial system was similar. The conventional and social side of it He observed, as in the Passover, making Himself in all points like unto His brethren (Mark xiv. 12). But His interest was not there. His mind shines

in the word that a man should defer offering his gift at the altar till he had become reconciled to his brother; brotherly love is primary, sacrifice is secondary; His mind is revealed in the further word which forbade men to excuse themselves from the offices of filial piety by any gift (*Corban*) to the temple; or, in the interview with the scribe who declared that love of God and love of his neighbour are more than all the customary burnt offerings and sacrifices. This shows that Jesus turned to ethical interests and away from the sacrificial system which had usurped the highest place in Jewish religion.

Sacrificial terms in the speech of Jesus stand in the same relation as His use of the symbols of Apocalypse. Both were the common religious forms of the time, the language in which pious people expressed themselves. Jesus used it, as He had to use all the current forms of speech, but the value of words is the content we put into them. And this we believe to be true of the sacrificial terms in the New Testament; they were counters in the religious exchange of that time and stood for what had once been regarded as the be-all of religion. But that we to-day should continue to use a sacrificial vocabulary when the life has gone out of it is of very doubtful religious service.

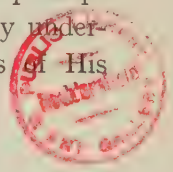
Every age must coin its own vocabulary—even that of religion. In the first century men thought and spoke in terms of the sacrifices with which they were familiar. But while using their symbols, Jesus put into them the entire ethical content of a message which made the material form obsolete, as the Epistle to the Hebrews has shown. His word was, "I desire mercy, not sacrifice;" love, divine and human, is more than all burnt-offerings.

CHAPTER IX

JESUS AND THE JEWISH LAW: HIS CRITICISM OF CHARACTER

JESUS' relation to the law is expressed in His two words, "Think not that I am come to destroy the law or the prophets: I am come not to destroy but to fulfil" (Matt. v. 17); this on the one side, and on the other, "Ye have heard that it was said by them of old time . . . but I say unto you" (Matt. v. 21-39). Though the verses are placed side by side in St. Matthew's summary of the Teaching of Jesus in the Sermon on the Mount, they yet present a decided antithesis which the Church has always endeavoured to resolve. And this raises the question before us now, What attitude did Jesus take to the Jewish Law?

Ritschl, followed by other scholars, has drawn the inference that our Lord's audiences, perhaps even the disciples themselves, never fully understood the inwardness and completeness of His



challenge to the Law, otherwise the serious schism which troubled the harmony of the Jewish-Christian Church in the reception of Gentile converts would not have risen. Had Jesus been more explicit, it is said, or had His followers understood better the breadth of His teaching, this paroxysm of disagreement might not have reached such disquieting dimensions. In any case, the interpretation of His sayings regarding the Law has been a standing problem to the Church. It may help us, therefore, to clearer light if we inquire what the Law really included. It is not, of course, necessary to discuss here the Law as such, further than what emerges from the controversial incidents of the Gospels ; but a summary of its constituent elements may be given.

It is well known that the Hebrews in various periods of their history lived under several codes, religious and social, which they spoke of as " The Law," or " Moses saith." In this body of legislation scholars have been able to distinguish different *strata* which lie embedded on one another, *viz.* : (1) The Decalogue in a simple and rudimentary form, otherwise called " The Ten Words " (Exod. xx. 1-17) ; (2) the Book of the Covenant (Exod. xx. 22-23, 33) ; (3) the Law of Deuteronomy ; (4) the Law of Holiness (Lev. xvii -xxvi.) ; (5) the

Priestly Code, which is found in the later chapters of Exodus, in Leviticus, and other portions of the Hexateuch (Genesis to Joshua). This latest code may be taken as an exposition and enforcement of the teaching of Ezekiel, and is concerned, for the most part, with ritual.

These Laws or Codes have been assigned to different ages of Israel's history (the last two being post-exilic), from the earliest corporate life of the nation down to the years succeeding *The Return*, and they represent the high watermark of successive waves of revival and reform in Hebrew religion and polity. But even the latest of these embody material of extreme antiquity, and represent Semitic customs that came to Israel by inheritance from a remote or even prehistoric past. In this respect the similarity of the Code of Hammurabi of Babylon (2300 B.C.) to Hebrew law is significant, though more in externals than in spirit, which is quite different and higher. But the correspondence, such as it is, probably represents a common source from which Babylon and Israel alike drew. By a convention of speech the Hebrews attributed all these laws to Moses, the founder of their nation and the mediator between the people and their God, just as Athenian laws were baptised into the name of Solon, the typical law-giver of

Greece. After the Exile this various legislation, gathered together and codified into a system of religious, social, and ritual precepts, became the *corpus* of law which was supreme over every Jew in the homeland, and even in the far-lands of the Dispersion.

Hard things have been said concerning the Law, but it should not be forgotten that for many generations it was the minister of God to the Jews, and a good and even indispensable servant of religion. But for this the nation might have broken into fragments. For the Law was the band that kept the people united, and saved them from the defilements of paganism ; or, the hard shell which preserved the kernel or seed of faith, and made it possible for a future generation to say, " Salvation is of the Jews." St. Paul, indeed, in his rebound from its bondage, was extreme in his conflict with the Law, calling it a mere episode or " parenthesis " in God's education of the race, or the slave that brought the child to school. But that the Law had a supreme function to play in the discipline of Israel, even he recognised in his tribute, " The Law is holy, and the commandment holy, and just and good " (Rom. vii. 12).

But round this written and statutory code by

degrees there had gathered a multitude of inferences and traditions which were designed to interpret the sense and obligation of the Law. In popular estimate this outgrowth of commentary was regarded as " the fence " of the Law to preserve it from violation ; more accurately, the traditions and interpretations were a fence round the individual to keep him from straying into the dangerous places that lay on the borderland between law and licence. And these " traditions," which had the force of the Law itself, were constantly being added to ; indeed, in the time of Jesus " the law of the unwashen hands," to take an outstanding example, was a comparatively recent addition, due to the scrupulosity of the Pharisees ; and for a considerable period it became a matter of contention between the liberal and the more rigid parties of Judaism. Jesus adhered to the liberal view, as He did in other and similar cases. But the point that matters is this : " The traditions," which were an accretion on the Law proper, in course of time had multiplied, becoming so dominant or domineering that they made a veritable bondage and prison-house for the human spirit. Against this tendency St. Peter, in the Jerusalem Council, made an emphatic protest, calling the accumulations of law " A yoke upon

the neck of the disciples which neither our fathers nor we were able to bear" (Acts xv. 10).

And the moral effect was thoroughly bad; for many, who from necessity or inclination had broken through "the fence," became apathetic or despairing in their revolt, and lived in a bad conscience. By the religious of the time they were regarded as outcasts—"people of the land"—who had forfeited that inheritance in the God of Israel which was their national birthright. And, alas! it is true, that to despise a man in the name of religion is not only to depress him in the scale of moral values, but to lead him also to despise himself. Unfortunately, in quite an appreciable way, we tend to become what men think we are. Thus multitudes fell away from goodness because of their inability to satisfy the thousand and one requirements which had been identified with religion itself. The contemptuous loathing on the part of the Pharisees for this class finds its frequent expression in the words, "publicans and sinners!" And to them Jesus came as the Divine Liberator.

Indeed, certain expositors (*e.g.* the late Prof. A. B. Bruce) are of opinion that the Great Invitation (Matt. xi. 28) was addressed to the burdened souls who were weighed down with the increasing load of legalism and ritual. In His compassion for the

labouring and the heavy-laden, who never could fulfil the Law and its traditions, Jesus invited them to His own easy yoke and His light burden. Quoting Jeremiah's words, He assured them that in Him they would find rest to their souls (Jer. vi. 16). The sheer relief of it !—from law and tradition to the tenderness of One who came, not to condemn, but to save His people from their sins. The rebound and release have found classic expression in the religious experience of Paul, " The law of the Spirit of life freed me in Christ Jesus from the law of sin and of death " (Rom. viii. 2) ; or in the declaration of liberty he made to his Ephesians, " Christ in His own flesh put an end to the feud of the Law, with its code of commands " (Eph. ii. 15). But our Lord's attitude to the Law, both in appreciation and in criticism, will appear more fully in a study of the statements quoted above : (1) He came to fulfil the Law ; and (2) against its dictates, He interposed His own authority : " But I say unto you."

1. In this respect there is a wide difference between Jesus and Paul ; the latter broke through the Law, but Jesus never. On the contrary, He claimed that His mission was fulfilment. His mother brought Him to the temple in early infancy " to perform the customary regulations of the

Law for Him" (Luke ii. 39); He lived under it, and, to avoid giving offence, paid the temple dues (Matt. xvii. 27); He commanded a cleansed leper to present himself to the priests in accordance with the usual practice (Matt. viii. 4); He enjoined the people to hearken to those who sat in Moses' seat (Matt. xxiii. 2); in the parable of Dives and Lazarus He replied to the request of the rich man for his brothers, "They have Moses and the Prophets, let them hear them" (Luke xvi. 29); and to the rich young ruler He said, "If thou wouldst enter into life, keep the commandments" (Matt. xix. 17). Jesus frequented the Jerusalem feasts, perhaps *all* the Passovers of His time, and even the minor festivals. As to the Sabbath He did not admit that He or His disciples had broken it, and for justification He appealed not only to other Scriptures, but even to the Law itself (Matt. xii. 5). In the Fourth Gospel He is represented as throwing down the challenge, "Which of you convinceth Me of sin?" (John viii. 46), and it remained unanswered. Thus He could say, "Do not imagine I have come to destroy the Law or the Prophets; I have not come to destroy but to fulfil."

2. On the other hand, it is difficult to believe that Jesus intended the Law and the traditions of

Judaism as then existing to regulate the belief, purpose, and religious progress of the world to the end of time. His mind was quite otherwise. The question therefore gathers itself round " to fulfil."

It is generally admitted that the word must bear the pregnant sense of carrying out a business to the full and the ideal end ; " to deepen and spiritualise " the heart and spirit of the ordinances. And so Wendt takes the expression : " Jesus judged the Law and the Prophets, not according to a standard derived from themselves, but according to the standard of an ideal of which He had the certainty, that it was the right idea of the will of God. . . . He was led to conclude that the true revelation of God did not exist in perfect form in the Law and the Prophets, and that it was *His* peculiar task to set forth in perfect form the revelation of the Divine Will " (*The Teaching of Jesus*, ii. 11-15 ; *cf.* also *Manual Greek Lexicon of the N.T.*, G. Abbott-Smith, p. 365).

In this interpretation which we have summarised, we are carried back again to the self-consciousness of Jesus, to the authority of His Sonship in the use of Scripture, and to a vocation which was unique. In *Q*, the special source behind *Matthew* and *Luke*, there is revealed our Lord's consciousness of who He was : " All things

have been delivered to Me of My Father" (Matt. xi. 27; Luke x. 22). In that soliloquy He speaks of a trust to teach and reveal which has been committed to Him alone. And the first point of the declaration is centred in His Sonship, from which authority and freedom are derived (*cf.* G. H. Box, "Matthew," *Cent. Bib.*, p. 200). To the record of the Synoptists there should be added that of the Fourth Gospel: "Jesus, knowing that the Father had put everything into His hands (which corresponds to 'delivered' in the Synoptists), knowing that He had come from God and was going to God" (John xiii. 1-3). With this authority He moved freely in the Old Testament, piercing to the secret of a revelation of which the Law was but a reflection and the broken image of an imperfect mirror.

In the exercise of His freedom He set aside the hard and literal interpretation of the Sabbath law, revealing its purpose as a gift of goodness for the service of mankind. It was made for man's use as a blessing and not as a burden; and this use governed all uses; therefore to do good on the Sabbath, to put humanity first and ritual second, was to fulfil the very object for which the Law existed. Jesus' interpretation, which was one of quality rather than of quantity, deepened the con-

tent of the ordinance in what we might call a vision of ends and purpose. The Sabbath, like the rest of the Law, is not an end in itself, but a means of getting the will of God done. And in this respect Jesus fulfilled the Law while He criticised it.

He distinguished also between the greater and the lesser precepts by laying the emphasis on what He called "the weightier matters of the Law." The scribes, on the other hand, with ridiculous monotony, had jumbled up trivialities with high religious duties, putting morality and ritual on the same level; all alike were regarded as of Divine commandment. In a forced interpretation of Leviticus xxvii. 30, and Deuteronomy xiv. 29, they tithed mint and anise and cumin with a perverse zeal which literally runs to seed, forgetting, as Jesus said, judgment and mercy and faith; "They were pious at the wrong places." But there are more important things than cumin, though there is no law against tithing it, if the greater things are placed first. In His protest we can see the pre-eminent place Jesus gave to the moralities of judgment, and mercy, and faith as the foundations of religion. Here also we obtain a view of His freedom towards the letter of Scripture; He reveals His attitude to the Old

Testament, by reducing the multifarious demands of the Law to the two inclusive principles of love to God and love to man ; " On these two commandments hang the whole law and the prophets" (Matt. xxii. 34-40). The simplicity that is toward Christ !

At this point we should note with interest a further indication of how Jesus enlarged and enriched the Scripture in His use of writings that lay beyond the canonical range of the Old Testament. We have repeatedly called attention to the echoes of the Apocryphal books found in His speech, and here we find another indication of the same, in a reference which carries back the summary of the Law to the century before Jesus. Dr. Charles quotes from the Testaments of the Twelve Patriarchs (109-106 B.C.), the *Testament of Issachar*, which was the first literary authority to conjoin the two commandments of love to God and love to our neighbour ; the commands are given separately in Deuteronomy vi. 5 and Leviticus xix. 18 ; and in the latter the sphere of neighbourhood is limited to Israelites, and possibly in *T. Issachar* there is the same limitation (*Apocrypha and Pseudepigrapha of O.T.*, vol. ii., p. 292). But the echo, even if it be nothing more, is suggestive of our Lord's readings in the literature of

religion. *The Testament of Issachar*, Dr. Charles describes as a work of great value for its ethical teaching, but particularly in this, " That it has attained a real immortality by influencing the thought and diction of the New Testament and even the Sermon on the Mount " (*Between the Old and New Testaments*, p. 229). We see, then, how the Bible of Jesus was enlarged and enriched. More modern illustrations of Jesus' summary of the Law as love may be recalled ; there is the well-known aphorism, " Love God and do what you like," and to this we may add the famous line from S. Francis which Dante makes the foundation of the *Purgatorio*, " Set love in order, thou that lovest Me." And above all, when Jesus restored Peter to the fellowship of the disciples and to His own, He asked no other guarantee of faithfulness in the future than the answer to the question, " Simon, son of Jonas, lovest thou Me ? " So utterly did He rely upon love.

It is not necessary to discuss in detail other occasions on which Jesus came into collision with the traditional legalism of the day. The foregoing pages have shown how entirely He displaced the external authority of a code and substituted the spontaneous, glad consent of a new heart : " Make the tree good," was His constant cry ;

" Do men gather grapes of thorns, or figs of thistles ? "

But one of His criticisms, which includes everything else, calls for our attention. It originated in a conversation with the Pharisees on what they called " unwashen hands," a matter of purification ; but, before it had closed, it had extended to the whole Levitical system. The discussion was mixed up with the question of the laws or taboos on food that are laid down in Leviticus xi. and Deuteronomy xiv. as a definition of clean and unclean animals, and fish, and fowl that may or may not be eaten. The purpose of the Law is stated, " to make a difference between the living thing that may be eaten, and the living thing that may not be eaten." Peter's vision at Joppa in the matter of Cornelius is a striking picture to show how even a law concerning food might work upon a sensitive mind. The apostle, forgetting the Master's word (we know not why) or relapsing from it, which is not unlikely, on being invited to eat from " the sheet," replied, " Not so, Lord, for I have never eaten anything that is common or unclean " (Acts x. 9-16).

When the Pharisees raised the question of defilement, Jesus lifted up the whole subject into a ruling principle by asking, What really defiles a

man? The Judaism of the day would have answered, eating forbidden foods, eating with unwashen hands, and "They have a number of other things to keep, about the washing of cups, and jugs, and basins" (Mark vii. 4). Some of these regulations were recent and noxious growths that had accumulated through Pharisaic subtlety; or, perhaps, they were up-growths springing from the old stock of immemorial pagan custom. But other ordinances went back for sanction to the Levitical law itself, where there is a note "that they are to be a perpetual statute unto them."

To a Western mind food taboos may seem very trivial and artificial questions, with no sense or human interest left in them. But missionaries in contact with paganism find that they are still matters of life and death, as they were in the world of Jesus. And these regulations had Scripture at their back. That is their importance in *The Bible of Jesus*. For, in dealing with taboos and defilement, He set aside both Scripture and tradition, thereby making great portions of the Mosaic law null and void for ever. Quoting Isaiah's words about those who honour God with their lips while their heart is far from Him (Is. xxix. 13), He called the multitude together, and in a public

declaration spoke these winged words, "Hear Me, all of you, and understand; there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile him" (Mark vii. 14-23).

The Evangelist, recording our Lord's further interpretation privately to the disciples, adds, "This He said, pronouncing all foods clean" (Mark vii. 19). It was one of the herald voices of religion which sweep away a whole world of dead things, and bring in a new day. "This," to quote Prof. E. F. Scott, "is one of the revolutionary words of the Gospels. It laid down the principle that ritual ordinances are at best external, and do not affect the real issues of man's higher life. By His assertion of this principle Jesus pronounced the doom of the old conception of religion" (*The Ethical Teaching of Jesus*, p. 34). The precepts of Leviticus disappear, and, in a purer air, we are listening to the republication of a Psalmist's message that "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" (Ps. li. 17). Though it is not needful, and it may even seem dishonouring, to seek any approval for the words of Jesus, Montefiore may be made an exception, as representing the opinions of the liberal Judaism

to-day. He writes: "If Jesus' principle was true, then the Law was wrong. There was no material thing which was unclean, or which could make a man unclean in any religious sense. In the religious sense there was no uncleanness except sin. Nothing could defile a man religiously except his own consciously committed sin. It was a noble, a liberating utterance. *Things* cannot defile *persons*. The spiritual personality can only be spiritually defiled" (*The Religious Teaching of Jesus*, pp. 48-49).

In our review we have had to omit other examples of our Lord's relation to the Law; and among them His substitution of the law of non-retaliation for revenge and the retributive justice which was so dear to the Jew, and alas! to the Europe of to-day. Indeed, it comes on us with a shock of surprise to read, even in the humane Deuteronomy, the direction to the judges, "Thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Deut. xix. 21). So said Hammurabi also, but we have not so learned Christ, who contradicted many a hymn of hate which disfigured the pages of the Old Testament. The Book of Proverbs, however, has this golden exception, "If thine enemy be hungry, give him bread to eat, and if he

be thirsty give him water to drink. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee" (Prov. xxv. 21-22). And the unknown prophet of post-exilic days, in a protest against mere ritual observances which meant nothing for conduct, asks: "Shall such be the fast that I choose—a day on which a man afflicts himself? Is it to bow one's head like a rush, while one spreads out sackcloth and ashes as a bed? Is it that you would call a fast, a day well pleasing to the Lord? Is not this the fast that I choose, saith the Lord? Is it not breaking thy bread to the hungry and that thou bringest the wandering unfortunates home?" (Is. lviii. 5-7, in *Cent. Bib.*). Words like these on love to enemies and on fasting are seeds of kindness which come to their harvest in the teaching of Jesus when He said, "Love your enemies, and pray for them that persecute you, that ye may be the sons of your Father who is in heaven" (Matt. v. 44-45). This "High that proved too high, the heroic for earth too hard," has been called a counsel of perfection. Yes, for Jesus said, "Ye therefore shall be perfect as your heavenly Father is perfect" (Matt. v. 48). In such a spirit the Lord of us all magnified, criticised, and fulfilled the Law, though His words have often been considered impracticable and unsuitable

except for hermits living outside the stream of time. Lord Morley, in his *Life of Gladstone*, reports that once when he was blamed for a quixotic and self-sacrificing action that might easily have been misunderstood, Gladstone replied, " Yes, but what are men called Christians for ? "

To sum up. The sayings we have dealt with illustrate the methods and principles of Jesus (1) in respect of the Old Testament, its spirit, and its legislation ; He discriminated and made distinctions, and was not careful that His teaching should be in harmony with the letter. His intimate fellowship with God revealed the letter's imperfection, and in the exercise of His own authority He criticises, abrogates, or fulfils Scripture. By that criticism He saved for us and marked with His own approval the permanent elements of religion in the Old Testament. He found His Bible within the Bible, a lesson that Fundamentalists are slow to learn ; for it is dangerous to say of the Book, " all or nothing," and they are not the wise friends of the Bible who say it. Among the Edinburgh students Henry Drummond found many who were alienated from religion itself by the literalism which identified narrow views of the Old Testament with belief in religion. That attitude is not Christian, for the best of

reasons ; as we have seen—it is not the attitude of Jesus.

(2) The secret of the religious life is not law but spirit. It is not merely opposition to *The* Law that we find in Jesus, but a profound distrust of *Law* as such, and aversion to it as the instrument of personal religion. The seat of religion is not in any outward thing whatsoever, but in the heart. Our Lord, every time, turned from the external action to the inward motive. Inwardness rings through the Sermon on the Mount, as in the Psalms, " Behold, Thou desirest truth in the inward parts, and in the hidden part Thou shalt make me to know wisdom " (Ps. li. 6). In His reference to the sixth commandment (Matt. v. 22), Jesus showed how a hard, unforgiving spirit is the mother of the sin condemned ; as a modern writer puts it : " There are glances that stab and no cry of murder is raised." But in the " Sermon " everything turns on the good heart as the spring that moves the whole.

Thus we have been led back to that most spiritual passage of the Old Testament, to the New Covenant, which Jeremiah said would make obsolete and replace all other covenants and ordinances : " Behold, the days come, saith the Lord, that I will make a new covenant with the house of

Israel, and with the house of Judah, I will put My law (teaching) in their inward parts, and write it in their hearts ; and I will be their God and they shall be My People " (Jer. xxxi. 31-33). And Paul, in contrast to Sinai and its covenants of law, tells us that Jesus in the Upper Room, turning to the essentially Christian thought of His loved prophet, said to the disciples, " This cup is the *New Covenant* in My blood " (1 Cor. xi. 25).

Upon that kind of covenant Jesus relied for the direction of life, and with this the Psalmist agrees : " I will guide thee with mine eye " (Ps. xxxii. 8) ; the bit and the bridle of law are not for men. As Prof. E. F. Scott says, when he sums up all the requirements of religion in a right will : " The real task of men was to attain to a moral autonomy. They were to bring their wills into such harmony with the will of God, that on every occasion, however new and unexpected, they should know what God required of them, and do it of their own accord " (*op. cit.*, p. 36).

Jesus left few precepts of law or statute for His people, for He would not have them bound. Indeed, had He laid down specific enactments, time that changes all things would have made them obsolete, as a burden to the conscience and to religious progress. Just as Islam can never get

beyond the *Koran* with its statutes, which are unfit for other times and other days. But Jesus laid down no specific laws, and for this reason His words remain for all time to be the leaders of men from stage to stage.

It has often been observed that even in our modern world His sayings need no revision and do not fall behind the widening thoughts of time because they are spirit and they are life, and not the statutory provisions of a code. For His followers, He relied that "The Holy Spirit shall teach you in that very hour" (Luke xii. 12). A good and regenerated will, responsive to the Spirit, is the instrument of the life of God in the soul of man. Instead of law, in the redeemed life we offer this most Christian of prayers :—

> Renew my will from day to day,
> Blend it with Thine.

CHAPTER X

CONCLUSIONS: THE OLD TESTAMENT IN THE LIGHT OF JESUS

THE elect representative of God is described by Malachi (iii. 3) as "a refiner and purifier of silver, who shall purify the priesthood, that they may bring to the Lord offerings in the holiness of life." The late Prof. S. R. Driver, commenting on the verse, quotes the apposite illustration of the refiner sitting watching the operation "until the metal has the appearance of a highly-polished mirror reflecting every object around it; even the refiner, as he looks upon it, may see himself as in a looking-glass; and thus he can form a very correct idea respecting the purity of the metal" (*Cent. Bib. in loc.*). If we compare Jesus to the refiner, the comparison illustrates His two-fold relation to the Old Testament, which was one of harmony and of difference. For He accepted it as "silver," as the revelation of God; quoting from

it, and commending its message that man shall live by every word that proceedeth from the mouth of God. But the Book was imperfect, and, in many portions, only as good as the primitive condition of the people and their receptivity permitted ; for the spirit of revelation had to work on a material which, only partially, could receive and retain the impress of the Divine image. The " silver " had to be refined and purified from its dross.

In these pages we have had frequent confirmation of the fact, that Jesus maintained an attitude of authority, superiority, and reserve to the Old Testament. It did not give Him His view of religion, but His view confirmed the spiritual message of the Book ; it did not lend Him its sanction, as if He were following a programme laid down *ab extra* by the mind of the past, but He gave His sanction to Scripture when He refined its dross as silver is tried. He was the critic of the Old Testament, both in its good and in its imperfection, judging it out of His own consciousness of God, and in virtue of an unbroken fellowship with the Father. The Scripture did not approve Him, but He the Scripture. Thus in His use of it He sat " as a refiner and purifier of silver," both fulfilling and abrogating, so that in

His reading of Scripture we see reflected as in a mirror the face of Jesus Christ. That is the thesis at the back of these pages.

In His freedom, Jesus once compared the perfect disciple of the Kingdom of Heaven to " a householder which bringeth out of his treasure things new and old " (Matt. xiii. 52). That claim for the Bible was taken up long after by John Robinson, the pastor of the Pilgrim Fathers, who in his doctrine of Scripture stood in a large place, " God has still more light to break forth from His holy Word ; " and in reference to Jesus, Wendt repeats the claim, " One remains in possession of the Old, recognised as of permanent value ; yet is not restricted to it, but, along with it, possesses a precious new element " (*Cent. Bib.*, St. Matthew *in loc.*). Appreciation of the old and discovery of the new distinguished Jesus' use of a Book in which the freedom of His range was unlimited. The whole of the Old Testament unrolled itself before Him ; character-studies in its portrait gallery, prophets, and psalmists yielded up their treasures to Him, and He spoke out of their Divine depth, because to Him they were all prophets of the soul. Nor had He any closed canon of Scripture, as is manifest by His intimate acquaintance with, and quotation from, Apocryphal literature such as

Enoch, Tobit, the Testaments of the XII. Patriarchs, and others. But, since by race Jesus was a Galilæan, and Galilee was the home of Apocalypse, that reading of the world's destiny was also often on His lips. And naturally so. For Apocalyptic, in contrast to Judæan legalism, was in the direct line of the religion of the Spirit, and therefore, the thought of Jesus clothed itself in the garment of Apocalypse, even if it half-concealed and half-revealed the essential truth of His message. Jesus, however, was not in principle an Apocalyptist, and His employment of its names and symbols must be understood from the background of the mind which used them. Taking this into account, scholars in recent years have modified their views on the influence of Apocalypse; the extreme theories of Schweitzer are failing to find complete sympathy, while more moderate positions are being taken up, *viz.* that the Apocalyptic passages reproduced in the New Testament are there as a matter of necessity; they had to be, otherwise the teaching of Jesus would not have been intelligible to a generation soaked in Apocalyptic-Messianic ideas, though He never used more of them than was necessary for the imparting of His message. But further, weight should be given to the possibility, or probability, that the Evan-

gelists, influenced by the prepossessions of their time, may sometimes have read into the traditions of the teaching of Jesus more than was originally there.

Perplexity is sometimes caused by the seeming reluctance of Jesus to reveal the secret of His Messianic office. But there were good reasons for this. Galilee was a hot-bed of revolutionary thought, where, at frequent intervals, the smouldering fires had broken into flame, notably in abortive risings during His boyhood, and in incidents that have left their shadow in the Gospels. But political movements were not in the line of His mission and were indeed a positive hindrance to it, inasmuch as any surrender to popular nationalism would have been fatal to the preaching of the Kingdom of God. Had He submitted to the desire of the Galilæans to make Him a king, *i.e.* to take up the political rôle assigned to the Messiah and "Son of David," His cause would have been broken, His followers scattered, and the name of Jesus would have remained only an unhappy memory like that of Judas the Galilæan, who perished under the ruthless hand of Rome. Therefore, almost to the last stage, His secret was for Himself, and any semi-political titles were not approved by Him. So much at least can be said

for Apocalyptic terms in the teaching of Jesus. They have left their mark on the Gospels in a way similar to the impression made by the vocabulary of the Septuagint on early Christian ideas, *i.e.* in the forms of speech and symbol in which religious truth had to clothe itself. But we should be careful in interpreting thought by its expression in words, which are often but the dim shadow of the reality behind.

In addition to the literary impression made by sacred books, in youth and manhood Jesus was influenced by the best spiritual traditions of the synagogue, for, in His close fellowship with it during the early period, He became versed in the oral teaching which in that dark time nourished the lamp of life. Jesus, we may gather from the incident of *The Doctors in the Temple*, even from youth was the perfect disciple who bringeth forth out of his treasure things new and old. And as a treasure-house of tradition and piety the synagogues with their libraries were invaluable to Him for the enlargement and enriching of His own Bible out of many sources beyond the accepted canon of Scripture.

Nor, in this relation, need any artificial difficulties concerning what is called *the Originality of Jesus* trouble us. For it is to take hold of His

teaching by the wrong handle if we were to ask, Are all His thoughts and words original in the sense that they had never been used before? We have seen in Him reflections of former modes of faith. But He set them in the light and example of a human life. Tertullian could speak of the sages as having "souls naturally Christian;" while Clement of Alexandria hailed Plato as half-inspired, and added the priceless words that "The way of truth is one; and into it, as a never-failing river, flow the streams on either side" (Gwatkin, *The Knowledge of God*, ii. 95).

And something of truth as it is in Jesus had indeed emerged in the visions and dreams of wise and holy men in Israel, and even beyond its narrow borders. What Jesus did was to gather up the wavering and sporadic rays of light, and focus them in His own experience of a man's life on earth. But let us follow Martineau in what he says concerning the Originality of Jesus: "It seems an idle question for sceptical criticism to raise, Whether the religion of Christ comprised in its teaching any element absolutely new? If genius had conceived it all before, life had not produced it till now" (*The Ethics of Christendom*).

The element of Prediction (if we like to call it so), with its amazing harmony between the Old

Testament and the New is clear evidence of the Spirit of God at work in the world, moulding religion itself. Perhaps this may be at the back of all "predictive" prophecy; showing itself, *e.g.* in the 53rd of Isaiah, on which Jesus brooded so deeply. The prophet had discovered that armies and force were powerless to save the nation, and he saw no other way out except by suffering; but further he could not see. Jesus saw the same truth, and was prepared to be the Sufferer and give His life a ransom for many. Thus both Jesus and Isaiah arrive at the same position, though Jesus alone could make the sacrifice. So we interpret the foregleams of truths that were to shine in the Gospels. They had all the originality that is worth caring about; that they were embodied in a Personality who touched life with warm human hands, and walked our earth as light incarnate, full of grace and truth. In this connection the *In Memoriam* has many passages of deep reverence for our Lord, but of His Originality, nothing more apt and true has ever been said or sung than the lines—

> Tho' truths in manhood darkly join,
> Deep seated in our mystic frame,
> We yield all blessing to the name
> Of Him who made them current coin.

But while Jesus heard in the older revelation authentic voices of religion, He interpreted and transformed them by His creative Spirit. He was not an imitator of any past, and He refused to be a voice and nothing more. In this respect the Fourth Gospel had good grounds for identifying Jesus with the *Logos*, or Word by which the inward thought of God is expressed. Nor did He lean upon what men of old had said ; in this respect He was entirely original. A base nationalism, retaliation, revenge, and blow for blow He reprobated either in overt act or in motive, even though ancient Scriptures had sanctioned them.

One day, when endeavouring to pass through a village on His way to Jerusalem, He was refused admission by the churlish Samaritans. Whereupon James and John (true sons of thunder !) said, " Lord, wilt Thou that we bid fire to come down from Heaven and consume them ? " But He rebuked them, and they went to another village (Luke ix. 51-56). The Revised Version omits " even as Elias did " and " ye know not what spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them " as having insufficient textual authority. But the words, though they may be absent in body, are truly present in spirit ; even if they are a gloss or

interpretation added by some Scribe of the Early Church they are entirely *en rapport* with the historical situation ; or, as Dr. Garvie suggests, they may be among the genuine sayings of Jesus as preserved by tradition (*Westminster N.T.*), or a reflection of the appearance of Elijah in the recent incident of the " Transfiguration." The attitude of the disciples which was thoroughly Old Testament in tone was as alien to the mind of Jesus as it is to the faith of a Christian. No better illustration, therefore, could be used to compare the ethical standard of the New Testament with that of the Old than this contrast between Elijah and Jesus. To Judaism His very presence said, " Ye know not what spirit ye are of." Bengel, pithy and spiritual as always, adds : *Ibi libentius imitamur sanctos, ubi non debemus*—" Here we are too ready to imitate good men in their faults."

In another respect Jesus transcended the spirit of Judaism and of its sacred book. He was *The Friend of Sinners ;* a derisive name given Him by His enemies. It is true that in many a noble hymn of repentance the Old Testament had welcomed sinful men to the healing mercies of Israel's God, though often it was only through the narrow door of the Law's obedience they were permitted to come. But in Jesus there was this difference,

He *sought* and saved. Not so the teachers of later Judaism, though their own Ezekiel might have taught them otherwise. In that prophet there are two interpretations of the Messianic office ; in the latter part of his book the ideal of the Messiah is the *Sanctuary* and *the Prince*, both of which have lost their appeal to us. But in the 34th chapter, which shows, and indeed is based upon, the thought of Jeremiah, Ezekiel concentrates on *the Shepherd:* "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep. . . . I will seek that which was lost, and will bring again that which was driven away, and will strengthen that which was sick" (Ezek. xxxiv. 12, 16). Surely this is none other than the Shepherd of the Gospels who was moved with compassion for the multitudes, because they were distressed and scattered as sheep not having a shepherd. Readers of the Septuagint, the Bible of the Early Church, will recognise the closeness of the parallel in imagery and even in vocabulary. That picture which beat with such evangelical fervour in the heart of the Early Christian Church has its noble interpretation in the familiar lines of M. Arnold, "The Good Shepherd with the Kid" (*Dramatic and Lyric Poems*) :—

" He saves the sheep, the goats He doth not save."
So rang Tertullian's sentence. . . .
But she sighed
The infant Church ! Of love she felt the tide
Stream on her from her Lord's yet recent grave,
And then she smiled ; and in the Catacombs,
With eye suffused but heart inspiréd true,
On those walls subterranean, where she hid
She her Good Shepherd's hasty image drew—
And on His shoulders, not a lamb, a kid.

This was the new, strange, and Divine thing that Jesus brought into Judaism, which none of the Rabbis ever knew ; as Montefiore acknowledges : " He was the Friend of Sinners ! Surely Jesus has received no grander or more glorious title to fame than these words coined in mockery and opprobrium. The Rabbis, too, welcomed the sinner in his repentance. But to *seek out* the sinner, and instead of avoiding the bad companion, to choose him as your friend in order to work his moral redemption, this was, I fancy, something new in the religious history of Israel " (*The Teaching of Jesus*, p. 57). The ancient Scriptures had come to their fulfilment in the Son of Man.

The significance of it is this, that Ezekiel in his picture of the Divine Shepherd reflects the prophetic element in the Old Testament in which Jesus recognised the voice of God calling Him to

His Office. How eagerly He looked for, found, and treasured these religious values and unfolded their Gospel which had been waiting for Him, the Great Discoverer. This was His own Bible. We have dwelt on the value of the Old Testament because, apart from it, we should have missed the stages of man's religious progress ; but, without the light of the New to shine upon it, the steps of grace could not have been made evident so that a man could find them. Therefore the rediscovery of the Old Testament recalls that illuminating word, *Vetus Testamentum in novo patet*, " The Old Testament lies open in the New."

The interest of our present inquiry is enhanced by the consideration that two streams of Revelation meet in the Gospels. The Old Testament is the history of the human spirit in its earlier religious aspect ; that is the supreme intention of the Book in its vocation as a prophet or a speaker for God ; other interests are secondary, temporal, and incidental. And the New Testament shows us the process by which the older stream was clarified and purified to take its part in a revelation of which Jesus said, " Heaven and Earth shall pass away, but My words shall not pass away " (Matt. xxiv. 35 ; Mark xiii. 31 ; Luke xxi. 33). We have shown the intimate and

inseparable relation of the Testaments in so many illustrations, that now it may be sufficient in a brief conclusion to recapitulate the results we have gathered.

I. In His selective appreciations and criticisms Jesus conserved the religious value of the older revelation, even while He transcended it. And this He could do because He lived in the prophetic elements of the Book. He set the Prophets above the Law and before it, as modern criticism from literary considerations has done. Such is the view of G. H. Box in a recent study whose words we quote: "Jesus Himself, not of course on critical, but on purely moral and religious grounds, puts the Prophets above the Law, in the sense that He interprets the Law in the spirit of a prophet. . . . The fulfilment of the Law of which He spoke was essentially prophetic in character" (*The People and the Book*, pp. 465-6). In His preferences, literalism, verbal inspiration, allegory, and other mechanical theories of Scripture find no support. Divine authority is His attitude, even in the employment of names, titles, and Biblical conceptions, which we must interpret, not by painful etymology, or even by their origin in the literature, but in harmony with all we know of the mind of Him who not only used them but

achieved their goal. In a popular religious vocabulary He had to speak of what is really unspeakable. The real question is, What did these names and titles mean for Jesus? If His consciousness is to be judged by the view of life which it reveals, and attains, then we know by His life what He approved, and what He criticised in the literature of the Old Testament. The power of His mind is revealed by its fruits, *i.e.* by the conduct it produces and enjoins, and by its re-interpretation of the Scriptures. In that new outlook and emphasis, we have the mind of Christ concerning religion. And His mind is transparent like the depth of a pure well.

II. It is interesting, and may be worthy of notice, that in His treatment of Nature Jesus sets the seal of His approval on the corresponding views of the Old Testament, by bringing out into bold relief the tender sympathy which characterises it. Jesus, "the poet," links up Nature, animate and inanimate, in one bundle of life, dear in the sight and care of God. In the happy phrase of Wordsworth, all created things are brought by Him into "the presence and power of greatness," and, we may add, of love. Such also is the Old Testament view of Nature. It is remarkably shown in *Jonah,* that most humane of books

where in His self-communion God asks, "And should I not spare Nineveh, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; *and also much cattle?*" And this is the manner of the Old Testament which is suffused with interest and care for Nature, and for the humbler creatures who are the dumb partners of man in the joy and sorrow of the world. In another book, with a wonderful appreciation of natural things, *Job* asks, "Who provideth for the raven his food? When his young ones cry unto God, when they wander for lack of meat" (Job xxxviii. 41); and the answer to the inarticulate cries of the world is given in the Psalms: "The young lions roar after their prey and seek their meat from God. These wait all upon thee, that thou mayst give them their meat in due season. That thou givest them they gather; thou openest thine hand, they are filled with good" (Ps. civ.); "He giveth to the beast his food and to the young ravens which cry" (Ps. cxlvii.). Jesus lived in the same nearness to Nature which He thought of as the object of the Father's providence: "Behold the fowls of the air. . . . Your heavenly Father feedeth them" (Matt. vi. 26); even the sparrow does not fall to the ground unregarded (Matt. x. 29).

Isaiah in a sermon on the weather (a much-needed topic) tells of the rain and the snow which give seed to the sower and bread to the eater (Is. lv. 10); and Jesus from the same ministries of Nature proclaimed the impartiality of God, who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). In Jesus, as in the Old Testament, there is a deep feeling for Nature and the religious interpretation of that side of the world, which is not to be regarded as some outlying province of God's dominion, but brought near "in the presence and power of greatness," He has, *e.g.* a mindful word for the man who on the Sabbath looses his ox or his ass from the stall and leads him away to watering (Luke xiii. 15); or for him who lays hold of his sheep and lifts it out of a pit on the Sabbath day. All heavenly services are not to be bound up in ritual or institutions, for "God must be glad we love His world so much." Whether the story be genuine or not, it clearly represents the spirit of Jesus that, one day, when His disciples looked with loathing eyes on a dead dog by the wayside, the Master said, "Pearls are not whiter than the whiteness of his teeth." In marked contrast, however, with the view of the Old Testament and of Jesus, there is

Paul's indifference to the animal world when he is carried away by Rabbinism and the painful necessities of his allegory. For, what can a farmer think, who comes up to church on a Sunday morning and hears in the Lesson the city-bred apostle asking, Is it for the oxen that God careth? (1 Cor. ix. 9), and expecting "NO" for an answer. There is nothing like that in the Gospels.

III. Two notable passages in the New Testament deal with its valuation of the Old. *First*, there is the comparison between the two revelations; "God, having of old time spoken unto the fathers in the prophets, in many parts and in many modes, in these days at the end, has spoken to us by a Son" (Heb. i. 1-2). A higher dignity and fitness as the organ of revelation appear in the contrast; a Son is more excellent than the angels, higher than Moses, greater than the prophets in the understanding of the mind of God; since the Son is the reflection (the effulgence) of God's glory, and stamped with God's own character. The former revelation was occasional, fragmentary and incomplete because it came through imperfect mediators of the Divine Will; God only knows the mind of God; only a Son, therefore, could perfectly express His thought; "No one

knoweth the Father except the Son." Upon this we base the finality of the revelation of Jesus, as God's perfect message : " Last of all He sent unto them His Son ; " " Jesus will not be superseded."

The *second* of the passages referred to is in the *Revelation of St. John*, where we read " The testimony borne by Jesus is the breath of all prophecy " (Rev. xix. 10). The words, in their first intention, refer to the test by which truth or falsehood in the message of the Early Church teachers and preachers could be distinguished ; the testimony of Jesus is the one and only standard ; correspondence with the mind of Christ. And, not only for the Early Church, but for ourselves, the one criterion of the permanent value of the Old Testament is its harmony with the use and experience of Jesus ? Are these religious values found in His Bible ? Can they satisfy the demands of His Spirit ? Do we see reflected in them the face of the Great Refiner Himself ? Therefore, we read the Old Testament by the interpretation of Jesus, and in His light we see light. Nothing else is true or permanent as a foundation for the City of God. Jesus has given us back *His* Bible, in which we find His own consciousness of God expressing itself ; " Lord, show us the Father, and it sufficeth us " (John xiv. 8).

In these studies we have been endeavouring to stand in His light as we read the Word. And for its appreciation of that standard, a sentence of A. J. Gossip (*From the Edge of the Crowd*, p. 69) should be quoted: "We have still, as it were, Christ's own copy of the Scriptures in our hand, His very own Old Testament over which He had pored and brooded; and can still come, surely with awed and reverent hearts, on markings made by Him, on things that struck and helped Him, on places where He heard God speaking to Him, on passages against which He was wont to lean His heart when tired and disappointed, on pages browned by long and constant use—His use."

A practical inference from our study remains. We have seen Jesus dealing with the Scriptures in His authoritative and free way, commending, criticising, or superseding them; while He asserted His own superiority over them by an interpretation of the spirit rather than of the letter. It is unquestionable that this was His attitude to the Old Testament. He saw with perfect clearness that, in certain aspects, His own view of the Kingdom and the Messiah, of the temple and sacrifice, or of the Law, was not in harmony with the Jewish Scriptures. And this difference He did not cover

over with the cloudy interpretation of allegory, or by the strained exegesis of Judaism. But He stated the difference plainly, and let it stand, thereby giving us *a Bible within the Bible.* Nor should it be forgotten that it was in this relation of freedom towards the Scriptures that the memorable note was made by His audience how "He taught them as having authority and not as the Scribes" (Mark i. 22). Such was His use. The permanent religious values remained unchanged; the doctrine of God in His character of justice and mercy; what God is, and what He requires of man; the free approach of the soul to the Divine mercy; His tender providence brooding over the worlds of nature and of man; "The All-great is the All-loving too." The old truths remain in their worth and appeal. And nothing is lost.

But in many a decision Jesus cut away the dead matter in the Old Testament to let the spirit live; certain parts of the Book, its approval of devastating wars, cruelty and capricious revenge, religious taboos, nationalism, and the residuum of pagan ritual and practice found no acceptance in His mind, and are not in the content of His Bible. They did not belong to His world, and were obsolete as well. As Browning says concerning the

struggle for Freedom, for Truth, and for Love, there is always—

Somewhat to cast off, somewhat to become,

. . . . . .

Man must pass from old to new
From what once seemed good, to what now proves best.

And to the Christian the word and example of Jesus are final, and His method also. It has been too hastily assumed that those who handle Scripture in this way are unfaithful and disloyal to the Word of God. But the standard of work and thought is surely that of Jesus ; that nowhere in His use of the Old Testament do we find Him relying on mechanical or traditional theories of inspiration which made every part of the Book equally acceptable as a Divine Word. There is nothing of this in Jesus. Good men have, indeed, spiritualised and allegorised the whole content of Scripture that it might speak as good Christians should. But these painful and laborious processes serve only to give point to the epigram that every man seeks in the Bible His own dogmas—and finds them. It is possible no doubt to read the Old Testament so, and it has been done ; as the Greeks allegorised *Homer*, or as a reformed Hinduism interprets by glosses the sacred books

of the Indian religion. But Wendt asks, "Where do we find with Jesus a trace of that servile letter worship? Where, too, do we find Jesus endeavouring to import His own peculiar thoughts into the Old Testament text, and, by means of allegorical interpretation, seeking to indicate their foundation and verification in the Old Testament?" (*The Teaching of Jesus*, ii., p. 31). We accept His method and spirit, and are content to say—

> I prefer for my expounder
> Of the laws of the feast, the feast's own Founder.

We receive our interpretation of the Bible from Him, and always with a due sense that He nourished His soul upon it, and "He was its first critic." If the Old Testament is to be saved for religion, it must be the Book consecrated by His use; the testimony of God which has passed through the mind of Him who is the perfect mediator of the Divine Will. His spirit has breathed upon the page and brought the truth to light. The Hebrew Scriptures in their length and breadth are invaluable as showing the steps in the education and religious progress of mankind, but for the Rule of Faith we turn to the Bible of Jesus.

On earlier pages we expressed the hope that in our inquiry we might find the footprints of Him who is the Life of the World and the Light of all Scripture. And at times there has fallen across our sight the gleam of that Presence who claimed sovereign freedom in His use of the Bible; in whom the highest religion of the past found its fulfilment, but who, nevertheless, placed Himself above the sacred Book of His race: "Ye search the Scriptures, imagining you possess eternal life in their pages, and they do testify of Me, but ye refuse to come to Me for life" (John v. 39). What manner of Man is this, we ask? In the faith of the Church there has been but one answer—

STRONG SON OF GOD, IMMORTAL LOVE.

PRINTED IN GREAT BRITAIN BY
THE ABERDEEN UNIVERSITY PRESS

090156